The RELIEF SOCIETY MAGAZINE

MBER 1939
XXVI NO. 11

The Relief Society Magazine

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. XXVI NOVEMBER, 1939 No. 11

Contents

Special Features

Frontispiece—Early Winter ..... Celia A. Van Cott 730
(*Illustrated by Leland N. Peterson*)
The Grateful Heart ..... Kathleen B. Nelson 731
Amy Whipple Evans ..... Julia A. F. Lund 732
Relief Society Conference 749

Fiction

Cathedral of Peace (1) ..... Dorothy Clapp Robinson 734
Thanksgiving For Emily ..... Beatrice K. Ekman 739

General Features

Happenings ..... Annie Wells Cannon 745
Editorials:
"Big Sister" Activity 746
Red Cross Membership Drive 747
Items of Interest:
New Serial 748
Character Education Bulletins 748

Lessons

Theology——Saul's Vision and the Changed Life 782
Messages to the Home—Manifestations of Love 785
Literature—Les Miserables 786
Social Service—How To Sell The Gospel 790
Family Relationships——Family Unity 795
Mission Lessons——Witnesses 799

Poetry

Prayer of Thanks ..... Alice Morrey Bailey 729
Early Winter ..... Celia A. Van Cott 730
The Long Years ..... Hortense Spencer Andersen 744

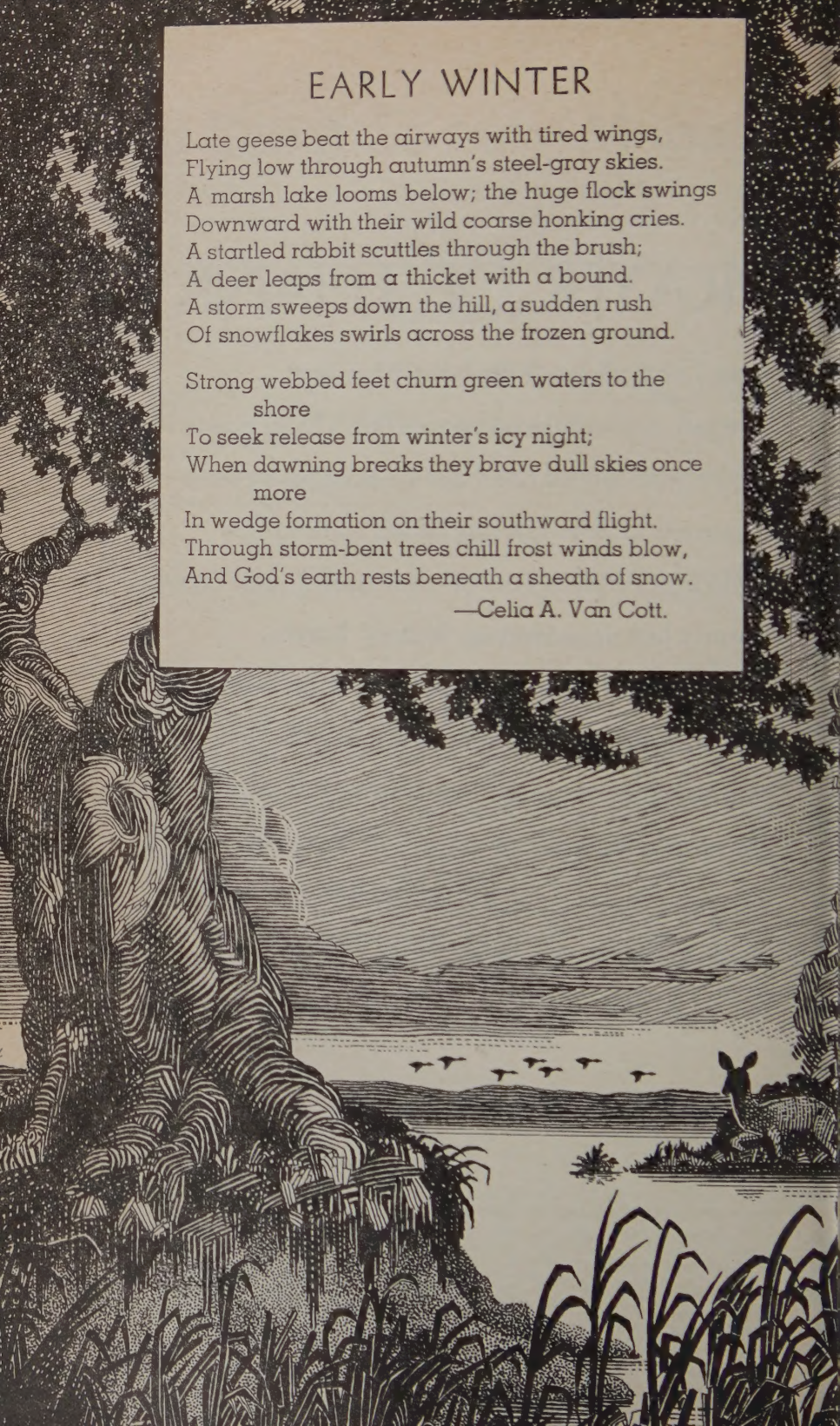
PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah, Telephone Wasatch 980
Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 10c
The Magazine is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.
Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

PRAYER OF THANKS

Dear Lord, all those we hold most dear
Are fed, and safely home tonight. Their gay
And careless talk need not be hushed by fear.
Destruction does not rend each smiling day.
Hate is not a living beast—nor greed—nor dread.
Beauty lies unseared on Willow, Larch.
Song has not been scarred by martial tread.
Apocalypse's Horsemen do not march
In ghastliness across these hills and plains.
No man is slave-born to the will of power.
No screaming terror drops from aerial lanes.
In humbleness, we thank Thee for this hour.

—Alice Morrey Bailey.



EARLY WINTER

Late geese beat the airways with tired wings,
Flying low through autumn's steel-gray skies.
A marsh lake looms below; the huge flock swings
Downward with their wild coarse honking cries.
A startled rabbit scuttles through the brush;
A deer leaps from a thicket with a bound.
A storm sweeps down the hill, a sudden rush
Of snowflakes swirls across the frozen ground.

Strong webbed feet churn green waters to the shore
To seek release from winter's icy night;
When dawning breaks they brave dull skies once more
In wedge formation on their southward flight.
Through storm-bent trees chill frost winds blow,
And God's earth rests beneath a sheath of snow.

—Celia A. Van Cott.

The
Relief Society Magazine

Vol. XXVI NOVEMBER, 1939 No. 11

The Grateful Heart

By Kathleen B. Nelson

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

"To shew forth thy loving-kindness in the morning and thy faithfulness every night.

* * *

"For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

"O Lord, how great are thy works! * * *

"O brutish man knoweth not; neither doth a fool understand this."

Psalm 92.

DAVID is one of the best loved characters in the Old Testament. Perhaps this is because he was blessed with a grateful heart. The Psalms are revealing poems of praise. Whether downcast or uplifted in spirit, David's faith in God's goodness and power is unfailing. Under all circumstances he is positive of His mercy and love. Through the cries from his grateful human heart, one feels the love of David for God and also God's watchful care of David.

Blessed is any man or woman with a grateful heart. The grateful heart is the giving heart and places one in the certain way of bringing happiness to others.

We should be thankful for the everyday blessings of life. To take for granted God's provision of food, shelter and clothing, to be unmindful of the blessings of sunlight, trees and stars, to lose sight of the value of friends, means we are losing the opportunity of acquiring a grateful heart—losing that precious feeling that comes through gratitude and its expression.

There are degrees of gratitude, and each degree differs in the joy it brings. It takes more discernment, more spiritual energy, to pluck from suffering the thorn of bitterness and find a blessing there than to see in the laden table the evidence of God's great kindness to us. But just as it takes more, so its returns are greater.

Thankfulness is a form of communication between God and man. The communication line should be kept open by keeping it in use. Then, with David of the grateful heart we, too, may say:

"How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

"For with thee is the fountain of life: in thy light shall we see light.

"O continue thy loving-kindness unto them that know thee."

Psalm 36.

Amy Whipple Evans

By Julia A. F. Lund

WHEN former President Clarissa S. Williams chose her Board, Amy W. Evans was among the number, and she remained with the group when President Louise Y. Robison assumed leadership. For more than eighteen years Sister Evans gave splendid service as a member of the General Board of Relief Society. Familiar with the work of the Organization through her association on the Granite Stake Relief Society Board, where she was a member of the social committee and had charge of the teacher-training work, she brought to the general organization knowledge and experience added to a wealth of native ability.

Sister Evans is a woman of extensive and varied interests. Highly intellectual, she is deeply spiritual, a combination which blends beautifully in a womanly woman, which Sister Evans is in the truest sense. During her many years of service, she has been a member of every standing committee on the Board and has wielded a great influence in shaping its educational policy. In addition to visiting practically every stake in the Church, she has helped prepare the Conference-Convention programs.

She was the Acting Editor of the *Relief Society Magazine* during the year Miss Alice Reynolds, while Editor, was absent in Europe.

Splendidly trained through extensive study and much experience as a case worker, Sister Evans was the supervisor of the Social Service Department of the General Office for a number of years. The following is a tribute from one of her students:

"Thus far in my experience as a student of social welfare and as a professional social worker, I have yet to find a professor of social work, an executive of any social welfare office, or a social case worker who has been as inspirational to me as Mrs. Amy W. Evans. I consider it a privilege to have worked under her supervision because from her I have learned the most valuable lessons that a person in my profession could learn. She possesses the qualities which go to make up eminence in her field: First, she has a keen intellect which she applies well in her work; second, she can make proper decisions because she has the capacity to weigh all parts of a situation carefully."

In recognition of the fine service rendered in the field of social work, a Fellowship established at the University of Utah School of Social Work was named in her honor. The Amy Whipple Evans Fellowship is a fitting and enduring tribute to her.

The members of the General Board who have had the privilege of serving with Sister Evans feel their lives greatly enriched by association with her and a sense of deep personal loss since she has resigned from the Board.

A clear thinker, she is also deliberate, so her opinions carry much weight. She has a fine sense of humor and abundant originality. Her deep insight into life gives her great sympathy and good judgment.

Sister Evans is an artist of which harmony is a vital element. She believes that the art of living is "the finest of the fine arts". Her contribution has been a rich one in helping her fellowmen to realize this.

Cathedral of Peace

By Dorothy Clapp Robinson

CHAPTER ONE

AS Carolyn entered the cottonwood grove, she flung her arms in surrender to black despair.

Dropping to a fallen log, she jerked her hat from her head and ran her fingers through her hot, clinging hair. The hair was prematurely white and might with care have been beautiful. About her damp brow, little faint-hearted curls emphasized the harshness of a cheap, nearly-grown-out permanent. Her skin, though deeply tanned, was smooth and clear. She looked to the trees, the undergrowth, to the blue sky, seeking an answer for that throbbing insecurity within her; her glance came back barren.

"Why? Why?" she repeated over and over. The listening silence gave back no answer.

With a half-smothered cry of pain she stretched her length upon the log, and with hands under her head looked about. Here she was alone physically, just as everywhere she was alone mentally and spiritually.

A deep sky, patterned into blue lace by leaves and branches, canopied the grove. It reminded her of a cathedral window. This was her cathedral—her Moment of Peace—the spot to which she could flee when in need of communion with strength. Each segment of blue, or white, or gray, if there were clouds, was to her a prayer, an unfulfilled want. There were so many unfulfilled wants, and today there was no peace.

"Why, why did he do it?" she asked.

A slight breeze set the leaves quivering, and her lips quivered with remembrance. Long ago she had thought she had lost the faculty for being hurt. She wished she could weep and wash the hurt away.

The woody silence, the smell of rotting log, the earthy fragrance of damp ground gradually worked their miracle, and the spinning, confusing wheel of her emotions slowed to a dull rhythm. Thoughts, like spokes on a wheel, became separate and distinct.

"Why should I take you?" Turner had asked this morning. "There is no place there for you."

Carolyn tried to remember just when he had drifted into saying such blunt, cruel things to her. It had been a long time ago, and they had not been so blunt in the beginning. It had been equally as long, until this morning, since she had asked to go with him, so he might have taken her this time. She had especially wanted to go—perhaps, because she was tired; perhaps a vague warning was sounding within her; perhaps, because yesterday Want had been brought to life within her.

"Why are men so selfish?" she cried in rebellion. "Turner is ashamed of me. I bore him. He doesn't make a secret of it any more."

Fifteen years ago Carolyn Evans and her husband, Turner Evans, had come to this remote valley, perched

high among Idaho hills. Life had been stern at first, while Turner was building up his herd. Work, babies, and saving to get ahead had been her world. When a branch of the Church had been organized, she had, against his protests, insisted that he take the children to Sunday School without her; she hadn't finished her work. Her work still wasn't finished. It wasn't necessary that she go to town; he could make her purchases. She was always too tired when he suggested some form of amusement; besides, dressing to go places was expensive for a woman. It had grown increasingly hard and less essential with the passing of years.

Now, suddenly, she realized Turner was no longer a husband, but a stranger — a stranger whose thoughts and feelings she knew not at all. He had not "settled" as she had. He had reached beyond the confines of this small valley. Men came to him for advice. They gave him responsibilities. But into his expanding life he went alone—his wife had no share in it.

"Why am I put aside?" she demanded, "I have worked hard. I have sacrificed personal desire to economy. I have helped pay for the place. Months on end I haven't been to town. I have been a good wife—and now my husband is ashamed of me."

A great bitterness welled up in her and dried her unshed tears. So many men as they rise to power discard the bride of their youth.

With a twinge she remembered what one of her neighbors had said years ago: "Who is it the men notice?" This worldly-wise old woman had said, "Did you ever hear a man say, 'Look at dear Mrs. Brown. She works so hard, and scrimps and saves. She never spends money on herself.' Did you every hear one say that? No, indeed. They say, 'Notice Mrs. Green. Isn't she smart? Always ready to go places with her husband. Lucky man, Green.' "

At the time, Carolyn had turned up her nose, mentally, at such crude philosophy. Now, looking back over the passage of years, she wondered if Mrs. Bassatt had been trying to warn her. If so, she had not received the warning. She had been so secure then.

AT the sound of approaching footsteps, she sat up quickly. She was thankful now that she had not cried. It was Kane Holland, the bachelor rancher from across the highway. He stopped short at sight of her.

"Hello, Carolyn," he said, and even in her perturbed state she noticed his voice was harsh and strained. "Imagine you resting this time of day. Anything wrong?"

Startled at the question, Carolyn met his eyes then turned her own quickly away. His eyes had lost their familiar kindness and told something she had never heard before.

"No. Certainly not." Her emphasis was unnecessary.

He sat down beside her. "We have been friends for many years, Carolyn, and acquaintances even longer. You need not pretend to me." He took a short breath and then hurried on, "So you are not going to the Stock Growers' Convention at Crystal Springs."

"Who told you?"

"I didn't need to be told. I can see it in your face, in your bearing—in the fact that you are here."

"Well? Is there anything so terrible about that? A great many wives will be staying home."

"Not many. Yes, I think there is something quite terrible about you staying home while Turner goes abroad to cover himself with popularity and prestige. I wonder if you even know that he is to give the main address?"

Carolyn had risen quickly. "That," she said sharply, "even if true, is not your affair."

He, too, rose and faced her. He was a slight, fair man with mild gray eyes, through which he viewed the world with sympathy. His manner was usually one of detached concern. Now, his eyes were not sympathetic nor his manner detached. His voice took on unexpected depth.

"I think it is my affair. It is always the affair of a man who—".

She rose abruptly, and Kane, sensing her feeling, left quickly.

LEFT home! Again! And Kane knew—knew the reason as well as the fact. Probably every one did—and she had been so careful even around her own children. That knowledge, with all its implications, killed her last subconscious hope. People knew and were talking. She would not have their sympathy! She would not be a discarded wife! But that left only one thing to do. She stood aghast at the sudden thought. But wasn't it better to be alone than to lose the last shred of self-respect?

Then suddenly the dread of struggle took possession of her. No. She hadn't courage to be a divorced woman. It would be too hard alone. There was no use in a woman—. Again she saw Kane's eyes, heard the timbre of his voice. Could it be—? Her heart gave an excited flutter, then raced. Yes. Yes, that was what he meant. That was what he had been trying to tell her for a long time. Her quickened pulse brought a flush to her cheeks, a sparkle to her eyes. Could it be possible that Kane Holland loved quiet, drab Carolyn Evans? How could it be possible; but it was, for now she remembered certain words and tones. He loved her, and he was kind. The boys liked him, perhaps better than any man they knew. This was her way out. She would do the discarding, quickly. It would not be right, but then nothing in this life of hers was right, any more.

"Hi, Mom."

She started guiltily. Through the trees came Robert, her first-born, with a shovel over one shoulder. At twenty-one he was a tall, powerfully built young man who measured six feet two without shoes. He moved deliberately and a little heavily, as if the weight of growth was still upon him. His words were few and quietly spoken.

"What are you doing here?"

"I came to think."

He put his free arm over her shoulder. "I'm sorry, Mom."

She did not want to discuss it, even with him.

"Where have you been, Bob?"

"On the west eighty, irrigating." He drew a deep breath. "I talked to Kane."

"What about?" she asked in alarm.

"Money to finish school. He is going to loan it to me."

"No," she cried quickly, "you can't do that."

"Why not?"

"Dad would not allow it."

The boy stiffened. "He hasn't offered it."

"Did you ask him?"

"No. Don't intend to."

"You asked Kane."

"That is different."

"Oh, dear," she sighed. She thought of something that had happened years ago. Her churn had gone to pieces with a big churning in the offing. They had gone to town for another. Once there, Turner had gone about his business without offering her any money. She had not asked. That evening, with the churning still undone, Turner had exploded.

"Couldn't you have asked, or reminded me?" he had stormed. "I am not supposed to think of everything."

Now Bob was making the same mistake. "Speak to him about it," she said.

His lips tightened into stubborn lines. "He knows I want it. I shouldn't have to ask."

"But you do."

"But I won't. I am getting it from Kane. It will be purely a business arrangement. We went into that pretty thoroughly."

"Not from Kane; he has been so —so neighborly."

"Exactly." He looked closely at her. "Listen, Mom, you needn't be afraid of what Dad will say. I will see that you are not mixed up in the deal."

She sighed with relief. He had not guessed. Reaching out she touched his arm.

"Come. Let's walk on."

THE path led up away from the trees and over a high point that, disdaining the highway, extended like a finger into the bottom land. It was covered with dried grass and some straggly sagebrush. There they paused. Before them, and slightly lower, stretched a long narrow valley cut by a tree-fringed river. About three miles north, where the valley widened, suddenly the river split into three channels. Between the main and west streams lay many lush acres—goodly acres of grass and alfalfa. This was the Evans ranch. It included, also, an eighty west across the highway, and all the bottom land between where they stood and the river. It extended south past Carolyn's cottonwood grove.

In the triangle where West Fork made a sharp turn to rejoin the parent stream was a higher spot of ground. There stood the Evans home, unadorned; peeling paint gave it a spotted effect. Flanking it were the outbuildings and the corrals.

Across the main channel to the east was another ranch with many and pretentious buildings. That was the Elkhorn ranch, bought early this spring by A. B. Straughn. Its twenty-four hundred acres embraced all the land between the middle and east channels, and crossing East Fork ran well into the hills beyond.

The coming of the Straughn family to this valley had abruptly changed the course of many lives. Due largely to their leadership, the Church branch had been, only last Sunday, changed into a fully manned ward, with Mr. Straughn as bishop. Mrs. Straughn, as Relief Society president, was in the process of officering the organization. Last evening she had called on Carolyn

and asked her to be a counselor. Carolyn had immediately refused. She could not do such work. It had been years since she had even neighbored with the other ranch wives. She had never, since coming up here, belonged to a club or even the P. T. A.

"Please do not make that decision final," Mrs. Straughn had begged, in parting. "Think it over for a few days and let me know."

Now as Carolyn stood on the point overlooking the valley she wondered for the first time if she should reconsider. It would mean a great deal of work and necessitate being away from home a great deal.

At the sound of indrawn breath she turned quickly. Bob, too, was looking toward the Elkhorn, and in his eyes was a poignant fire that frightened her. It frightened her because it came to her for the first time that this one beside her was a man, with a man's mind and emotions. Work and responsibility had aged him prematurely. Prematurely? Perhaps not. Turner had been just his age when they had been married. Time passed so quickly. Bob, so quiet and reticent with girls, had been touched at last. Carolyn's eyes softened.

"She is such a lovely girl."

"She is perfect," he whispered. Then, startled at his own statement, he stiffened. "What do you mean?" he demanded.

She smiled and laid a hand on his hard-muscled arm. "The same thing you mean, Son, but—," her voice faltered.

The reflection of the soft happy dream left his face. "But—" he cried fiercely. "I know what you were going to say—I'm not her kind. That's—"

"No, Bob, I—"

"Yes you were. Well, if I am not, why not?" He was excited now and stuttered a little in his efforts to speak quickly. "Why aren't we like them? Why aren't we like a lot of people? Why isn't our home what it should be?"

"What is wrong with your home?"

"It is shabby and—confused and stagnant. We live to work and eat. Spending a dollar is a crime. Why can't Dad be human?"

"Bob!"

"Why act surprised? If our home is all right, why don't we associate with other people? Why does Dad have absolute say-so about everything? Have you ever tried having your way? Why should he look like a million and you resemble a poor relation? How you have stood it all these years is more than I can figure out." He stopped at sight of her white, stricken face. "I'm sorry, Mom, honest I am, but all this isn't fair to us."

He was a man now. Love was opening his eyes and heart, helping him to appraise, to search out values. Man's desire to possess, to be independent, was shaking him with its intensity. If she left Turner, she would have Bob's support. A warm glow softened her tenseness.

"Why," the boy returned to his complaint, "don't we live as the Straughns do, only on a smaller scale? Why isn't our home kept up? Why haven't you kept up?"

"In the beginning," she began gropingly, "we had a hard pull financially. We were—"

(*Continued on page 802*)

Thanksgiving For Emily

By Beatrice Knowlton Ekman

IT was a raw November morning. Emily made a fire in the Home Comfort range with chips that were piled in the woodbox back of the stove. She filled the teakettle from the water bucket in the pantry and put the oatmeal on to cook. When the kitchen was warm, she opened the door to the sitting room adjoining and, putting on an old sweater, went out to milk the cow. In spite of her years, her step was light and quick.

Her fingers numbed with cold as she unfastened the chain on the gate of the corral, but the warmth of the cow's udder soon warmed them, and the milk quickly filled the small brass bucket.

She set the bucket on a barrel inside the gate and turned the cow into the field. The chickens were pressing against the wire netting of the coop. Strewing some grain in the straw, she opened the coop door, and out they flew in wild disorder to scratch and scatter the yellow waste.

Then, taking the bucket of milk, she returned to the house for her breakfast. While going about her work, her thoughts ran far afield. The house was too large now that they were all away—strange that she had once thought it too small. The large dining room and parlor were only opened to be aired and dusted, and the upstairs rooms were only used when the children came for a visit in the summer. Her own room with the walnut furniture, the north room as it was designated, was just as it had been before Allen died.

She combed her gray hair, still streaked with black, and put on a fresh apron. Her slender hands tied the strings in a neat bow at the back. They were useful hands that had done much service. Maybe there would be a letter. She put on her wool shawl and went outside. The mountains to the east were blue with haze, and the tree branches were naked in the wintry sun. Water from the flowing well dripped over the wet barrel and ran down the ditch to the chicken yard and thence along the fence to the field.

"It is cold even in the sun," Ellen said to herself, as she moved with quiet dignity down the enclosed road toward the mail box, her thin form erect. She espied something white in the mail box and hurried a little. There was an almanac advertising pills, an envelope with an unsealed flap—nothing else.

Suddenly she felt tired. Could any of them be sick? There were many things that could happen. She knew that they loved her; they were good children, even if they did not write often. She always excused them. Her older ones had small families that needed a lot of time and attention. Her younger two, John and Nancy, had not been married long. She had missed them most. When her husband had died, they were so young—John four; Nancy, only eighteen months.

A long time to be a widow. . . . Allen would have been an old man by now. Try as she would, she could see him only as he looked when he had kissed her that last

morning. She could see his broad shoulders and strong arms when he tossed little Nancy above his head, his blue eyes and wavy hair, his white, even teeth when he laughed and looked back at her from the wagon as he picked up the reins. She had watched him until he was out of sight beyond the south field. . . . Then, they had brought his body home after the accident. . . . Never while he lay in the house was it her Allen—he had gone completely. Always it gave her a feeling of agony to remember.

She looked up and down the lane before she went through the gate. The lake stretching to the west was like molten silver; Antelope Island was a dark line inverted in the water. When plowing was underway, white gulls circled and followed the dark upturned furrows swooping down with shrill cries. Now the fields were drab with stubble.

Emily sighed and closed the gate. Her shoulders drooped as she made her way back. "Among them all, someone might have written; even a card would have been a comfort. There was not time now before Thanksgiving for her to hear. She had usually gone to them at Thanksgiving time. It is strange that they did not send any word. . . . Not a line from one of them. . . . Why are children so thoughtless? This is what one gets for being old."

THE chickens were wandering about looking for bugs and worms along the ditch bank. It was less lonely outside. She sat down on the steps and leaned against the porch post; her shawl slipped from her shoulders. The sun went behind clouds—it got cold. Suddenly she pulled the shawl up, looked at the sky and arose stiffly. "I shouldn't have stayed out so long," she said apprehensively. Returning to the house, she found the fire was out; she felt chilled.

The day continued to grow colder. Later, she fed the chickens and brought in wood and coal and water from the flowing well. It was as much as she could do to milk, and she was very tired when finally she had taken care of it. She covered herself with a blanket on the sitting room lounge. She was subject to violent headaches and feared them. "No one would know I was sick, the neighbors are so far away, and they know that I go to the children every year. It's rather a thankless job, being a mother. Not one of my children to be with me. . . . What do they care?" Slow tears came to her eyes, and she wiped them away on her apron. How tender Allen had always been when she was sick. "Oh, Allen, Allen, I am so alone!" Then, dozing off to sleep, she dreamed that he came and held her hand, stroked her forehead; she was comforted and less lonely.

When night came, she drank some warm milk and got into bed. Some time later, she woke with one of the worst attacks she had ever had. Finally, she had to get up and make a fire. The rest of the night she either walked the floor or sat in the rocker by the stove. When dawn came, she crept into bed and fell into an exhausted sleep. The night had been very cold, but when she waked the sun was shining. She tried to get up, but it was too great an effort. She lay back on the pil-

low with a moan of pain. "No one will come, the children will not worry before tomorrow anyway, and goodness knows what might happen by then," she fretted. The curtain stirred at the window, and the sun made ripples on the mirror of her dresser. "I must get myself something warm to drink, maybe a glass of milk or a bowl of gruel," she said. But the hours wore on until she became light-headed with weakness and hunger.

There was some one sitting by her bed—quite a young man. At first, she did not recognize him. Then, she asked softly, "Is it you, Allen?" He smiled; his teeth were white and even. "Of course, Emily, I have been here all night." He had not changed at all; yet, she had not known him right away. Just his being with her brought a sense of peace and well-being. She lay content, watching him until she fell asleep.

IT was late afternoon when she waked. She was entirely free from headache and felt stronger. The chair was empty. She heard voices and wondered whose they could be. Nancy and John were in the room. Emily looked at them, "Where did your father go?" she asked. They looked startled, almost frightened. They came to the bed and kissed her tenderly. Nancy began to cry, "Oh, Mama darling, are you very sick?"

"No," Ellen answered, "I am fine." She stroked Nancy's thick blond hair. "Your hair is like your father's, Nancy. You have his blue eyes, John, and his broad shoulders."

"Well, you gave us a good scare when we arrived and found you so ill," said John, smiling down at her.

"Yes," laughed Nancy, the tears clinging to her lashes, "We thought the surprise was on us." Ellen looked at them both. "You might as well tell me what you are up to, you never could keep things from me."

But they did not tell her; they went to work as if they had never left home. John found an old sweater, shoes and pants that he had left there two summers ago. Nancy had brought a house dress, and she put on one of her mother's aprons.

"How did you get here?" asked Emily later when they were in the sitting room and she was tucked in the big chair where John had carried her, a blanket about her and her feet on a pillow. He moved his chair to let Nancy by with a bowl of hot gruel, which she had prepared for her mother. "We came on the train, and old Marriot brought us down in his mail wagon," John told her. Then, looking out of the window, John said, "The sun goes down pretty far south now; it's getting low. I suppose it's up to me to milk the cow and bring in the wood. Have you any coal, Mom?" "Not very much, son; I thought I wouldn't need any more until spring, but there is plenty of wood."

"Leave it to me, I'll have a pile as big as the house in no time." Taking the brass bucket, he went out whistling. Nancy slipped out and quietly put away the packages which she and John had smuggled into the house.

After John came in with the milk, she made preparations for dinner, while he got the ax from the granary and went out to the pile of wood. The strokes of the ax sounded sharp in the still twilight. When he came

in with an armful of wood, the table was set, and the supper was ready to serve. Nancy had piled her mother's hair high, her eyes were brightened with pleasure, and she felt refreshed.

They were so merry, and Emily, looking at her two children, could almost believe that they had never left her. It seemed only yesterday that they were all living together in the large, busy, happy home.

"Tomorrow," John said, "I'll cut some logs for the grate and get the dining room stove going."

It was getting dark, and Nancy lighted the hanging lamp over the table and the small side lamp in the kitchen. "Do you think she caught on to the surprise, Nance?" said John, while they were washing the dishes. "I can't tell whether she has or not, but she looks fine now. It surely gave me the creeps to hear her talk about Dad that way; she must have been dreaming when we first came in."

John went back to his mother, and Nancy took a candle and went upstairs to John's old room over the parlor. She stood looking around the old familiar room—nothing was changed. She opened the door and stepped out onto the little porch extending over the bay window below. The fields, stretching out under the stars, were still and somber; the new moon hung over the lake far to the south. "It is still home to me," she said wistfully. Then, leaving the door open, she returned to the sitting room. "You look tired, Mama, I think we should all get to bed."

EMILY waked in the morning to the sound of the ax, chickens and turkeys flapping and scratching. For a moment, she could not remember. She felt refreshed and free. She was used to the cold bedroom; she laid back the covers and reaching for her shoes and stockings, hurried into her clothes. Nancy was peeking into the hot oven as she went into the kitchen. A pan of warm corn bread sent forth a delicious savory odor, as did the sausages that were sizzling on the back of the stove. The table was set by the window with a white cloth. There was jam and fresh butter and thick cream for the oatmeal.

"Oh, Nancy, why did you let me sleep?" Nancy gave her a light kiss on the cheek, "I tried to be quiet, but I guess I made a lot of noise."

Emily poured water into the basin on the washstand, bathed her face and hands, combed her hair before the little mirror and arranged her dress collar. Opening the door to throw the water from the basin, she saw John coming with some stove wood. She held the door for him. "Hi," he greeted her, "aren't you a bit late with my breakfast?" He bent and kissed her lightly as he squeezed past. At the table he drew out her chair; when she sat down, he sat beside her. "Which turkey are we to have, Mom?" Emily smiled as she unfolded her napkin. "I don't care, son, take your pick; take two if you like." "I have my eye on the big bronze; he must weigh at least twenty-five pounds."

Nancy brought the oatmeal and slid into her chair, "Trust him to take the biggest," she teased.

After breakfast, they both went out to watch John catch the turkey. It was hard to get him into the wire

enclosure where John had put some corn, but finally he cornered him and, though a bit disheveled, John came out triumphant. "Are all of the family coming?" asked Emily, as they turned toward the house.

Nancy laughed, "No use trying to surprise you, is there? Yes, they are all coming in time for dinner Thanksgiving Day; we are the advance guard. It will be such fun. I am so thrilled. Are you glad that we will all be home again? John and I are to do all of the work; you don't have to do one thing." Emily stood still and looked at Nancy, her fine eyes bright with pleasure. All she said was, "Come down and see what is in the cellar." Nancy helped her raise the heavy door of the outside cellar and followed her down the clean steps.

The sun shone through the east window on neat rows of bottled fruit, pickled cucumbers, red beets, glasses of jelly and preserves, red tomatoes and catsup. There were bins of potatoes, onions, hubbard squash. There was a small barrel of sauerkraut. Nancy looked around, "But Mama, this is so wonderful! I don't see how you did it." Emily went to a shelf at the far end of the cellar and raised the lid of the stone crock. Nancy, close beside her, peered in. "Mincemeat!" she cried, delightedly. "I made it from the old recipe that has been in the family for one hundred and fifty years," said Emily proudly. "I wanted all of you to have some of my own making this year." Nancy sniffed and rolled her eyes, as her mother replaced the lid. She looked with enthusiasm at everything. Emily reached for a jar of beets, "John is so fond of beets. Is there anything you want to take up?" "Yes," Nancy said, as she took down a jar of mustard pickles, "no one makes mustard pickles to suit my taste like you do." She followed Emily up the steps and closed the trap door.

Standing on the porch, Nancy looked away toward the south and east, toward the mountains that were looped in austere grandeur, toward the valleys sloping with their checkered fields to the lake bottoms. "This is so much freer than being cooped up in a city; I suppose I am spoiled," she said, as she took a deep breath of the sweet air. She watched John as he hung the huge turkey under the mulberry tree by the cellar. Emily called to him, "There is a pail of lard on the shelf by the window in the cellar. Will you bring it up for the pie crust?" She knew how he would love to see the well-stocked shelves.

When the two of them came into the house, Emily was picking over the cranberries. Nancy made the pie crust, and Emily baked the hubbard squash for the filling and made the cranberry jelly. Afterward, they laid out the long linen tablecloth and the best silver knives and forks. John had made a fire in the hot-blast stove and had piled logs in the fireplace in the parlor. Great chips and small firewood banked the logs ready for a blazing sheet of flame when lighted.

Emily was her old self. There was hustle and bustle, talk and laughter. The turkey was made ready to be stuffed in the early morning. There would be turkey, mashed potatoes, small creamed onions, dried corn, giblet gravy—

Emily typed them all off in her mind — cranberries, crisp celery, squash and mince pie. It would be a feast—a feast of love.

WHEN night came, she was tired but happy; she had gone from room to room—everything was in order, even the cloth on the extension table in the dining room. She felt strangely young and vibrant. The station wagon that had brought the family from the depot had gone. The children and grandchildren were all assembled.

The house was warm and filled with savory odors. The logs blazing in the fireplace filled the rooms with luxurious comfort. Outside, the sun gave out no warmth, but the air wa fresh and bracing.

Emily sat at the head of her ow table as she had done through a the years of her widowhood—a tabl elegantly set, with food well prepa ed and delicious. She looked dow the long table surrounded by he dear family—Allen's children an hers, gathered at her home. Ho Allen would have loved it! Sh waited for John until he finishe sharpening the carving knife an placed it on the platter where th turkey lay brown and hot from th oven. As he bowed his head to bles the food, tears of gratitude came t Emily's eyes. All her family wit her once more—home for Thank giving!

THE LONG YEARS

By Hortense Spencer Andersen

Today she gathered berries, lush and sweet
Along the sunny hillside, by a row
Of river willows. Her aged faltering feet
And time-worn, fragile self forgotten; though
From yearning and vain expectations, grief
Had ravaged her in manner most unjust.
She fluttered as a sear and yellow leaf
Hung loosely by a fusty stem of trust
Blown thin before a wind of famishment.
Forgotten, yes, the torment and despair
Of empty long years. Now, the day had lent
Itself to rare enchantment. She breathed air
From off Parnassus' heights, while on the loam
She knelt. Her children, now, were coming home.

HAPPENINGS

By Annie Wells Cannon

NOVEMBER—Thanksgiving can only be a reality when wars shall cease and men accept the Prince of Peace.

THE Red Cross is again called into service, and the revered name of Clara Barton, whose ardent pleadings brought America into that great mercy organization, comes to mind. Miss Barton was in Geneva, Switzerland shortly after the international treaty known as the Treaty of Geneva had its birth at Geneva, Switzerland in 1864.

The idea of neutralizing all nations and parties in efforts of relief was conceived by a Swiss gentleman, Henri Dunant, who when traveling near the scene of the battle of Solferino in northern Italy was horrified at the sight of the unburied dead and uncared-for wounded and dying. On his return to Geneva, he immediately went to work to perfect an organization for the amelioration of such conditions.

QUEEN ELIZABETH, the Duchesses of Gloucester and Kent are busily engaged this fall in organizing the British women for all kinds of war work.

The Dowager Marchioness of Reading headed the responsible task of getting the children and invalids out of urban danger spots, and the country estates of the titled English are their refuge.

KATE M. BARKER of the Relief Society General Presidency recently visited all the stakes and missions of the central, eastern, and southern states, and Julia A. F. Lund, General Secretary of the Relief Society, made an official visit to the Oahu Stake and Hawaiian Mission.

JOHANNA SANDSTROM, 98, and Martha Wolstenholm, 85, of Utah were both honored recently on their anniversaries. Both are still actively engaged in good works.

ANNA FREUD, daughter of the psychoanalyst the late Sigmund Freud, will edit and publish her father's views on the mentality of Adolph Hitler. She was her father's collaborator.

ETHEL VANCE'S new book *Escape* was reelected by the Book of the Month Club. It is an unusually satisfying mystery story.

MARTHA ALLEN ROBBINS of Kaysville, Utah died recently. She was 95 years old and one of the early pioneer mothers whose life story was full of interesting incidents.

MARGARET CRISMON SPENCER, a lovely daughter of pioneers, died late in September. She was a prominent figure in Salt Lake social and club life and active in Relief Society work.

THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

LOUISE YATES ROBISON - - - - - - - - - - - President
AMY BROWN LYMAN - - - - - - - - - - - First Counselor
KATE M. BARKER - - - - - - - - - - - Second Counselor
JULIA A. F. LUND - - - - - - - - - - General Secretary and Treasurer

THE GENERAL BOARD

Jennie B. Knight, Emma A. Empey, Annie Wells Cannon, Lalene H. Hart, Cora L. Bennion, Rosannah C. Irvine, Nettie D. Bradford, Ida P. Beal, Marcia K. Howells, Emeline Y. Nebeker, Janet M. Thompson, Belle S. Spafford, Donna Durrant Sorensen, Vivian R. McConkie, Leda T. Jensen, Beatrice F. Stevens, Rae B. Barker, Nellie O. Parker, Anna S. Barlow

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - Belle S. Spafford
Manager - - - - - - - - - - - - - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - Amy Brown Lyman

Vol. XXVI NOVEMBER, 1939 No. 1

EDITORIAL

"Big Sister" Activity

STAKES and wards are once more intensively engaged in the Membership Drive. Though not entirely attaining the goal set last year, sufficient impetus was given the work to justify our looking forward to a secure 100,000 by 1942. The ingeniousness and efficiency of coordinators merits our highest commendation. The fine support of executive officers as well as all groups within the Organization has played an important part in the momentum attained and membership secured. The clever, original, dignified showmanship has created and sustained interest and stimulated activity. We congratulate all who have so earnestly furthered this important program.

While we appreciate the ingenuity of our sisters in securing new members, we urge that great care be exercised so that nothing will be introduced which will in any way work a hardship upon the sisters or prove in the least embarrassing to them. It has been called to the attention of the General Board that a few of our organizations have introduced "The Secret Pal" or "Big Sister" movement. We recogniz that this capitalizes upon a deep seated need of all sisters for an int mate, personal friendship, that it ca ries with it the element of surpris which is delightful, and the joy o giving. However, there are in ou societies many sisters for whom pr viding even the least expensive gi —a card—would be a hardshi Health as well as financial circun stances makes it difficult for man of our most devoted women to s cure appropriate remembrance small though they may be. Ther it is a truth that strive as we wi to hold these gifts to a mere expre sion of love and friendship som people are so filled with the love o giving and their circumstances mak it so easy for them to give generousl that they go beyond what is inten ed—first, they send a card, next linen handkerchief, then silk hos The sister receiving these more e pensive gifts may be one who ca scarcely afford a card; yet, within h heart she longs to be equally gene ous to her "big sister". So, rath than being made happy over th

gift which is hers, she is unhappy because she cannot in turn give as much as she has received. Then, too, when the time comes to disclose the identity of the "pal" or "big sister," if gifts have not been comparative in value, there may be great embarrassment. We realize the motives behind the introduction of such things into our Society are the finest. But Relief Society discourages anything that may in the least degree make anyone feel inadequate. We are a great sisterhood, loving one another irrespective of economic or social levels. Our expressions of love and friendship are continuous, everyday expressions, the kind word, the good deed. Required, material gifts for everyone irrespective of need or circumstances have no place in our program.

Red Cross Membership Drive

FOR years the red cross has been the emblem of mercy at scenes of disaster and suffering. Dependent solely on the willingness of the public to alleviate suffering, the American Red Cross is again appealing to the nation for a million more members to expand its various services and to stand ready for the unpredictable days ahead. The Organization will embark November 11 on the greatest membership campaign since the World War. Only through strengthened membership can it meet more effectively the eventualities of suffering in the year to come. It is only good citizenship to respond to the call of this great humanitarian organization, to pledge our confidence in it by enrolling as members. The cost of individual membership is $1 per year, or as much more as a person wishes to give.

Though many calls are made upon our members in furthering our own welfare program, we feel that we should cooperate and participate in the service of the Red Cross.

Attention: Ward Presidents

ONCE again we call the attention of Relief Society presidents to the fact that the General Board is not endorsing any commodity of any manufacturer irrespective of what it may be or the merit of same. Presidents will be notified by the General Office or through the columns of the Magazine regarding any endorsements of the Society. We trust presidents will bear this in mind when approached by salesmen.

Items OF INTEREST

New Serial

DO you have a problem? Then you will want to read about

CAROLYN EVANS, married to harsh, brilliant

TURNER EVANS, whom she bores and who has long ago left her behind. Their unequal development, with its attendant conflicts and disagreements, is in a fair way to ruining the life of her son

ROBERT, a tall, powerful lad, in love with cultured, refined

JUNE STRAUGHN, but who will not tell her of his love because of his home condition.

The home situation is affecting.

CARSON, the second son, in quite another way. In his search for security he is setting his feet upon the wrong path.

All these things Carolyn senses. Then, there is her own heart to consider and the love of another kind, good man, KANE HOLLAND. Shall she try to build a life for herself? Shall she for her children's sake try to bridge the slough of fifteen years' mental stagnation? Is divorce the answer?

Read how Carolyn worked it out and perhaps you will see something that will help you with your problems in the story, CATHEDRAL OF PEACE, the new serial by Dorothy Clapp Robinson, beginning in this issue of the *Magazine*.

Mrs. Robinson needs no introduction to our readers. Her contributions to the *Relief Society Magazine* as well as other local publications have long since established her as a fiction writer of merit. Her appreciation of home life as interpreted by Latter-day Saints enables her to bring to us an important message in her story CATHEDRAL OF PEACE.

Character Education Bulletins

THE Utah State Department of Public Instruction has recently placed in all public and school libraries copies of two excellent bulletins, *Character Education* and *Suggestions for Teaching the Effects of Alcohol, Tobacco and Other Narcotic Drugs*. The schools of the State are carrying forward a program based upon the suggestions of these bulletins, adapted of course to the local needs, in compliance with the following House Bills: No. 60, an act to provide for special education for persons under 18, regarding the harmful effects of alcoholic beverages, including beer containing alcohol, tobacco and harmful narcotics No. 61, an act to provide for special education in those qualities of character and habits of living that will make for upright and desirable citizenry.

The Relief Society is deeply interested in the problems of youth and whole-heartedly endorses any program designed to promote the welfare of children. We urge our members to acquaint themselves with the bulletins, which have been made so easily available, in order that we may more intelligently cooperate with the schools.

RELIEF SOCIETY CONFERENCE

October 4, 5, 1939

Julia A. F. Lund, General Secretary

THE Semi-annual Conference of the Relief Society was held in Salt Lake City, October 4-5, 1939. The Conference consisted of eight sessions: An opening meeting, five department meetings, a general officers' meeting and a general session for the public. President Louise Y. Robison presided over the Conference. The attendance was exceptionally large, consisting of general officers, board members and class leaders. The response to the roll call was as follows: 120 stakes, 3 missions, 3 mission presidents, 91 stake presidents, 139 counselors, 52 secretaries, and 491 board members.

Following the custom of previous years, the subject matter for the department meetings was the formal educational program of the Relief Society.

The music, instrumental and vocal, was especially fine. During the public session, Mrs. Vincent Hilles Ober, President of the National Federation of Music Clubs, was in attendance and spoke in high praise of the work of Relief Society in the field of music, especially complimenting the efforts of the Relief Society Singing Mothers.

The following reorganizations were reported:

REORGANIZATIONS

Date	*Stake*	*Released*	*Appointed President*
Sept. 10, 1939	Cache	Lula Y. Smith	Mary M. West
Sept., 1939	East Jordan	Alta F. Andrus	Lucy B. Godfrey
June 18, 1939	Franklin	Bertha P. Larson	Alice S. Merrill
July 5, 1939	Highland	Jennie B. Duffin	Allie R. Barnes
1939	Hollywood	Zatelle F. Sessions	Mary S. Jordan
July 16, 1939	Idaho Falls	Martha R. Telford	Cora Christensen
1939	Maricopa	Mary M. Davis	Clara Goodman
Aug. 27, 1939	Ogden	Cora S. Jenkins	Kate F. Woodbury
May 31, 1939	Oneida	Ellen B. Larson	Ora W. Packer
Sept. 30, 1939	North Weber	Julia E. Parry	Nellie W. Neal
Sept., 1939	St. George	Juanita L. P. Brooks	Marian M. Snow
Aug., 1939	St. Johns	Camelia J. Rencher	Clara R. Sherward
June 25, 1939	Sevier	Estella Poulsen	Myrl Brugger
Sept., 1939	Star Valley	Pearl B. Holbrook	Arvilla Hyer
Aug. 27, 1939	Wayne	Mary A. Brinkerhoff	Ruby M. Forsyth

Missions

Central States	Nellie D. Woodruff	Edna M. Bowman
Hawaiian	Cassandra D. Bailey	Armada B. Cox
New England	Fern C. Eyring	Valeria B. Young
Northern States	May G. Hinckley	Ethie M. Muir

Opening Session

GREETINGS

By President Louise Y. Robison

MY dear sisters, although I appreciate the honor of extending greetings to you, I have difficulty in expressing the sincere admiration and love which the General Board has for you dear co-workers. Many of us have worked togeth-ed for years, we have solved problems together, we have prayed for each other, we have witnessed unselfish devotion to the work of Relief Society until our hearts are as one. We miss some of the dear ones whom we have learned to love until they seem part of our very lives. In their places, however, are new members of our great "official family" whom we greet with love, having confidence that they will carry our banner forward with the same spirit of devotion as the former sisters have done.

I wish we had some way of introducing the new members. Each of us might try to see how many she can individually welcome. If you newer sisters (I dare not say younger) only knew how delighted all of us would be to meet you, I am sure you would go out of your way to introduce yourselves.

Our meetings today will be devoted entirely to the educational work, and we especially welcome the class leaders. We deeply appreciate the excellent work you are doin Hardly a report has been given th year by the General Board memb who has visited your stake which h not been high in praise of the w you have treated the topics assign to you. I sometimes wonder, thoug when you are engrossed with yo special lesson, if you create the d sire in the ward class leader to thi of the development of the whole R lief Society program, or only the l son which the class leader is givi The theology lesson could be ma much stronger, and the members the class would receive a broader u derstanding if some correlation cou be made between it and the litera and social service lessons. There hardly a lesson given in literatu and social service, and certainly n a teacher's message which would n be vitalized by reference to so principle taught in the theology l son, and all lessons should be a plied to everyday life.

Relief Society is working for t development of the individual wo an. A well-rounded program is p vided. We place it in your comp tent hands with the prayer that y will be given inspiration from t Great Teacher, that you, too, w bring life more abundant to th whom you teach.

Visiting Teacher Department

Belle S. Spafford, Chairman

SENTIMENTS FROM THE HOME

By Vera S. Hilton

President, Deseret Stake Relief Society

FROM a scientific standpoint, a response from ten to twenty per cent of a group is considered a very accurate representation of the opinion of that group. With this thought in mind, mimeographed sheets were sent to twenty per cent of our 930 family heads (of course, by heads I refer to the women) asking for their reaction to Relief Society visiting teaching.

Of the 142 women replying, only two did not enjoy nor approve of the visits of the visiting teachers, stating that they had no benefit nor spiritual value in their homes. One woman thought the effort required was very great for the amount of benefit derived in any home; the other, that the main value was to the visiting teachers themselves and suggested that they visit only in the summer or occasionally, as need arose. The remaining 140 women reported that they enjoyed and appreciated the visits and felt they had benefited by them. The following values were listed: Educational—new ideas brought into the home; improved morale—cheered, rested, encouraged, comforted; inspirational—filled one with a desire and determination to live better lives and perform duties more faithfully; social—appreciated kindness and friendship of the visiting teachers; community—developed good will and sense of community responsibility; spiritual—left fine spirit in the home and better understanding and appreciation of the Gospel; Relief Society—general reminder of Relief Society, its values, purposes and responsibilities.

Criticisms and suggestions for improvement of the work had to do not with the system itself but with the administration of it. In every case where comment was made, the women preferred having a message and having it discussed, not read, hurried through, nor broken into with discussions foreign to it. Other suggestions were: Visits should be short, business-like and friendly, not curious nor personal. News should not be carried from one home to another nor teachers indulge in fault-finding or talk about personal troubles. Teachers should be more humble and prayerful; they should be better prepared and use better methods. The teacher-training meeting should be more faithfully attended and visiting teachers have and use the *Relief Society Magazine*. Families in the district should be studied and special needs in each home understood. Attempts should be made to find new ways of appealing to those who do not attend Relief Society.

It was suggested by a few Relief Society women that teachers remind them of their dues and donations. Some women suggested that fathers and children, if at home, be included in the discussion of the Message and that it be discussed with them if the mother were absent. Others thought the attitude of homes visit-

ed should be improved, while some felt more care should be exercised by Relief Society presidents in the selection and assignment of teachers; that teachers be so instructed as to more fully sense their duties and feel their work a privilege. It was also suggested that a definite time be set for visits.

A few, and these were visiting teachers themselves, felt that they had too much contact with the Message: First, in the teacher-training meeting, then as they took the Message into the homes in their district and again as it was brought into their own homes by other visiting teachers.

May we, through our visiting teaching, be able to strengthen our people, give them new thought, new comfort, new courage, new desire and determination to live the abundant life—the life of service.

VISITING TEACHING TODAY

By Counselor Kate M. Barker

IT is a wonderful experience to meet together as we are this morning—a group of people coming from so many different places and yet understanding one another so well because of common ideals, common interests. This is the great purpose of life. Our Father in Heaven wishing for the greatest development and happiness of His children, planned a world where they would love to learn, to live and work together. The world is coming to realize that the biggest problem it has is the problem of human relationships.

"To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder book
Whereon the leaning nations look.
When men speak strong for brotherhood,
For peace and universal good."

More and more, men are speaking strong for brotherhood. Organizations, national and international, are being formed for the purpose of bringing about brotherhood, which means understanding, appreciation, helpfulness, peace and love.

But before there can be real brotherhood, there must be a common acceptance of the fatherhood of God and this the world has not. Our Father in Heaven is expecting His Church to take the leadership in this movement. The fatherhood of God is a reality to us. He has not only given us the greatest of laws, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thy self" (Luke 10:27), but He has also given us the perfect machinery for the realization of this love. This machinery is the Church, and every organization in the Church has a very definite responsibility.

The work of Relief Society visiting teachers strikes at the very heart of brotherhood. When the Relief Society was first organized and the visiting teachers appointed, there were very definite needs to be met. People were joining the Church, one of a family, two of a city, and coming to Nauvoo. How lonely some of them must have been! But the friendly visitors went about, saying by their visit, "You are not alone

you are with your brothers and sisters."

It was a hard winter. There was sickness and poverty. People had to keep close to one another, to render aid where there was need and in order that those who had might share with those who had not.

Throughout the pioneer days there was a great need for this service. But as the population increased, the need was not so great. Gradually, mutual helpfulness was to a great extent replaced by specialization. There were hospitals, nurses, undertakers, social workers. But there is still need for this type of service—no one knows when, and it is better to go ninety-nine times when there is not a need than to miss the one time when there is.

There is always the spiritual need. The need for the friendly hand, the encouraging word, the comforting word. There are always people who are discouraged, those whose faith is weakening, those who are in sorrow. This service is probably the greater challenge, for to be of real service in the spiritual realm one must have the "understanding heart", as expressed in the poem "The Visiting Teacher's Prayer" by Afton Free Baird:

"Give me, Oh Lord, this day,
The power to do one kindly deed;
Help me this day, I pray,
To plant one little seed
Of faith and hope within the heart
Of one despondent.

"Give me, Oh Lord, this day,
The power to lift another's sorrow;
One word of comfort say
That will brighten the tomorrow
Of some sad heart that ever longs
For one departed.

"Help me, Oh Lord, this day,
Unselfishly to give;
Show me the way, I pray,
A better life to live,
For I shall dedicate this day
To Thee, Oh Lord."

Do we appreciate the wonderful efficiency of our Organization? In an emergency, practically every home in the Church could be contacted in a day. No one need ever be desperately in need if the visiting teacher's work is 100% efficient.

The Relief Society is for every adult woman of the Church, and in our Relief Society meetings we contact regularly only about one-fourth of them. It is easy to say they are not interested, that we plan a fine program and are ready to hold out the hand of fellowship, if they will only come. But that is not the spirit of the Gospel. That was not Jesus' way. He did not stand on a mountain and teach those who would come. He went into the homes and market places to seek the people. The message of the visiting teacher is the only Gospel message which reaches many of the homes.

In our complex civilization, with the rapid tempo of living, many spiritual values are being lost. The Church must guard these values if we are to know the fellowship which our Father in Heaven wishes us to know.

Before the days of quick and easy transportation, there were "neighborhoods". People exchanged labor, the social life was largely the life of the neighborhood; neighbors worked together, played together and developed a strong "we" feeling. The sorrow of one was the sorrow of all. No one felt he was standing alone. There was a feeling of security because of being one of the neighborhood group. But now we do not

know the people living on the same block, or in the same apartment house. Life today is expressed in this verse:

"I thought the house across the way was empty,
Till yesterday crepe on the door, made me aware
Some one had been living there."

Have you ever been in a large city and had sickness in the family and felt that terrible loneliness which comes at such a time? People want neighbors. Human beings crave that security which comes from feeling that there are those near who are interested in them. When the Relief Society visiting teachers come to our homes, their presence says to us, "You are not alone. We are your friends. If you need help, we are ready to help, and back of us is a great organization of sisters who are also your friends."

The sense of security which we feel will be in direct proportion to the sincerity and dependability of the teachers and the regularity of the visits.

We are awakening to the full import of the great principle laid down by Paul, "No man liveth unto himself" and, "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessings; Knowing that ye are thereunto called that ye should inherit a blessing."

John's message was, "Love one another". But love does not come from a sense of duty; love comes from understanding and appreciation.

In the hurry of life today we do not learn to really know people. We see so many people in this fast-mo ing age that our so-called frien are scarcely more than acquain ances. Lives touch only on the su face.

In the horse and buggy days, o could drive along the street, see friend at the side of the road, dri to the side, stop and visit for awhil But today, our eyes are glued to t road; we do not see who is at t side of the road, and as a resu there are many neglected kindnesse many forgotten courtesies and oft stupid blunders and misunderstan ings. We judge people too oft by things that do not count—exte nal things, little peculiarities. W see, too often, the little weakness and fail to see the strengths. life becomes more complex, it increasingly difficult for us to kno people whose natural interests a different from our own. But if o Church cannot bring together pe ple whom the ordinary affairs of li tend to push apart, because of educ tion, economic levels, social bac grounds etc., if the testimony of t Gospel which we have does not mak for a "fellowship" based on unde standing and appreciation, then w are failing.

THE visiting teacher comes in our homes each month with spiritual message. She comes to ta with us. We have an opportuni to know her because we are meeti on the highest level, talking of tho things about which we feel the dee est. We have a common meeti ground—a testimony of the Gosp

The prophet Ezekiel was co manded by the Lord to visit son convicts. Ezekiel was a learned ma he was a prophet and resented t

idea of being sent to visit the convicts. He thought, "What have I in common with them?" But he went and sat with them and talked with them and came away astonished at what he found in the hearts of these convicts.

In one of our wards was a woman whose standards of housekeeping were not as high as the standards of the community. As a result, she was criticized, not taken in as an intimate member of the group. A visiting teacher who was assigned to that district said, "How can I talk with her? What have I in common with her?" But she visited her several times, and soon after in a group when as usual some one was criticizing this sister, the visiting teacher said, "But you don't know her. If you knew her as I have come to know her you would love her as I do." We need more such loyalties.

In another district was a woman who because of educational advantages and wealth was considered proud and unapproachable. The visiting teacher assigned to this home said, "How can I visit her? How can I talk with her about the Message?" But after a few visits, after sitting and talking about the Message, the teacher said, "I have found that she is one of the most humble women I know." We need more such interpreting of one to another.

In our affairs of everyday life, how many of us get an opportunity to talk to another regarding the things we feel deepest about? We are so busy with making a living and with the mechanics of living that most of our conversation is about these surface things of life. But all of us have longings and ideals which if not expressed are more or less smothered. Even in our Church meetings we are passive. Our ideas are enlarged and intensified as we bring them in contact with those of others. Expressed, they became a part of us.

The visiting teachers come to our homes each month. They come to talk with us for a few moments about spiritual things. They are sisters of like ideals even though they may not have had the same experiences. We have an opportunity for self-expression and growth in talking with them.

The last night which Jesus spent with His disciples before His betrayal He prayed for them, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

"Neither pray I for these alone, but for them also which shall believe on me through their word:

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:11; 20: 21.

This prayer is for us today. If we are to have the unity which Jesus prayed that we might have, if we are to build the brotherhood which He wishes His church to have, it must be based on more than cooperation in work, more than general interest in people, or on general love for mankind. It must be built on real, personal friendship based on understanding and appreciation. To achieve such a unity is the real challenge of the Church today, the achievement of which will bear our testimony to the world that Jesus is

the Christ and His gospel is the practical way of life. The Relief Society visiting teacher has a wonderful opportunity for service in helping bring this understanding and a preciation.

THE MESSAGES AND THEIR USE

By Leda T. Jensen

ONE very definite part of the mission of the visiting teacher today is to carry the Gospel by precept and example into the homes of our people. The name "visiting teacher" implies that we do something about teaching, about stimulating those whom we visit to better thoughts and ultimately to better ways of life. The "Messages to the Home" have been prepared for this special reason, to provide a definite thought which would stimulate profitable discussion during the visit of the teacher in the home. The Messages are of a spiritual nature and are correlated with the theology lessons.

The titles of the subjects for this season are found in the June, 1939, issue of the *Relief Society Magazine*. The subjects selected contain the very essence of true religion. They are practical rules of conduct, which should be brought frequently to the minds of the women of the Church.

Religion is the most vital force in life to keep people living on a higher plane. The teaching program of the Church is very extensive, but there are many baptized members of the Church who do not avail themselves of any of the avenues of learning that are opened freely to them. Should not some effort be made to take the Gospel to them if they will not come and partake?

Visiting teachers have access to many homes denied all others. The teaching in the homes will be informal, but the best results have oft been found where individual teac ing is possible.

If the Messages are not being ca ried to the homes in the wards ar are not being discussed in a cred able manner, renewed effort in th stakes is necessary.

In order to establish a friendly r lationship in the home, a prerequ ite to successful teaching, and know what approach to use to th lesson, it is necessary to know th families in the district. Visiti teachers should be interested them, in their interests, and in wh they are doing, so they will have common ground on which to mee

One meets several types of wome in visiting the homes. Each w have to be approached in a differe way. What appeals to one type pro ably will not appeal to another. Th faithful, the busy, the indifferen the haughty person—each will ha to be studied and wisely approache

Move slowly but persistentl Don't be too easily offended or thi too much of being inconvenience Remember, "Ye that embark in th service of God, see that ye ser Him with all your heart, might, mi and strength."

Make your preparation meeti held the first Tuesday of each mon a teacher-training meeting. Don use the time to embellish the m terial in the *Magazine*. There

sufficient material there for the length of discussion advisable in the home.

Instead of devoting too much time to the *what* of the message, more time should be given to the use of it. How to present the topic, difficulties encountered and successful visits made would be of practical assistance to the teachers. Make the teachers' preparation meeting so interesting none can afford to miss it.

Theology Department

Annie Wells Cannon, Chairman

PAUL THE APOSTLE TO THE GENTILES

By Dr. Lowell L. Bennion

WHEN first asked to speak to you on the subject "Paul the Apostle to the Gentiles", I was very disappointed, because I did not feel authoritative in connection with the life of Paul; second, I thought of so many things that I would rather talk with the Relief Society group about than the missionary work of Paul. However, after some reflection I was very glad that such a topic had been assigned to me, for I found so much in the life of Paul that is closely related to the spirit of Relief Society work. I became aware of the difficult problem of selecting from many things one or two that we might discuss together. Of all the people in our Church, and I say it without reservation, I believe the Relief Society sisters are most whole-heartedly devoted to the service of the Master, Jesus Christ. I think that Relief Society sisters are preparing themselves intelligently through a fine program to be able and worthy messengers of the Master.

Where in the world will you go to find a life and soul devoted more whole-heartedly first, last and always to Jesus Christ, greater love in the service of Jesus Christ, than that of the Apostle Paul? Where will you go to find a person better prepared to fulfil his mission as a disciple of the Lord, than was Paul?

Paul was a Jew; yes, a member of the strictest sect of the Jews — a Pharisee. He was schooled in the law of Moses. Yet, Paul was more than a Jew; he had more than a Jewish background. Paul was also a Roman; he had the rights of Roman citizenship; he had the Roman view of an eternal empire; he had the Roman concept of a universal kingdom. More than that, Paul was reared in Tarsus, in a great gentile city of Greek learning; therefore, Paul took into the ministry of Christ an understanding of the Gentiles. In Paul, we have this great Hebrew faith, moral courage and earnestness coupled with his vision of the work of God and an understanding of the people to whom he went to give his message.

We could well take some time this morning talking about Paul as a teacher. Let me illustrate with one example. You recall the time that

Paul was at Athens; Paul, a man engrossed in the Jewish faith, who had faith in the Jewish God, a personal, living God, trying to teach pagans who had no such concept of God; trying to teach people who believed in many gods, or in abstract definitions of God; trying to reveal to them the true and living God. How was he to do it? He might have simply explained the Jewish God to them. He might have been so engrossed in his own understanding that he would forget the position of the people to whom he spoke; but very wisely and cleverly Paul spoke to his people on the level of experience and understanding at which he found them.

May I quote a few verses, to my mind among the most beautiful in Scripture:

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God.* Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."
—Acts 17:22-29.

He did not offend the Athenians in that statement, he talked about their unknown God and made them understand the unknown God as a knowable God, a living God.

We might well spend our time this morning talking about Paul's great work as a missionary to the Gentiles. Paul's task was not merely to convert the Gentile world, he had also to convert his fellow disciples to some aspects of the mission of Jesus. Peter and the other disciples who lived in Palestine, and had lived there all their lives, found it difficult to enlarge their vision greatly beyond the scope of the Jewish religion. In the beginning, it seems they wished to make converts to Christianity first become Jews. In other words, Christianity was to be a Jewish sect. Christianity was to those disciples in Jerusalem, to many of them it seems, nothing more than Judaism plus the resurrection of Christ. To Paul, it was entirely new—a new religion, a new and universal church that included Judaism but was much more. Paul told Peter and the other disciples in Jerusalem that the Gentiles need not become Jews in order to become Christians.

Had Paul not had that vision and understanding it is doubtful if Christianity would have become the great universal religion that it did become. I know the Lord may have found other ways, but the fact is He found it through Paul. We should be grateful to Paul for his great understanding of Christianity

I WOULD like to spend the rest of the time this morning, not in talking about Paul as a great teacher and not in speaking of him as a missionary to the Gentiles, but in talking about Paul, the apostle to the Gentiles, and his meaning in our lives today and to our work as messengers and disciples of Jesus Christ.

In the mission field we teach our converts the first principles of the Gospel. We will not baptize anyone unless he exercises faith and repents of those things which are not in harmony with the Gospel, unless he is willing to be baptized and receive the gift of the Holy Ghost. I think that we, as members and workers in the Church often forget that these pre-requisites to entrance to the Church are not merely for the investigator. Faith, repentance, baptism and the gift of the Holy Ghost are not just things which precede one's entrance into the Church of Christ; faith, repentance, baptism and the gift of the Holy Ghost are the very foundation of our lives as Latter-day Saints. These four principles or ordinances of the Gospel are not dead events in our remote past. Most of us were baptized at the age of eight, and since that time baptism has not always meant a great deal to us. Faith and repentance we think of as preceding baptism, so they sometimes almost vanish from the picture of adulthood. Paul has brought home to me the fact that faith, repentance, baptism and the gift of the Holy Ghost, each one of them, can continue as living principles throughout our lives; they receive increased meaning and significance as we grow older. I am going to illustrate the meaning that Paul put into these first principles of the Gospel.

Is faith the first principle of the Gospel? Paul had faith before he was baptized into the church, before he had his vision on the road to Damascus. He had faith in the law of Moses, in the words of the prophets; he had faith even that the thing he was doing in persecuting the Christians was the will of God.

The first principle of the Gospel is not merely faith. As our fourth Article of Faith states: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ;" if any great teacher of religion or any prophet has brought home to us the fact that the first principle of the Gospel is faith in the Lord Jesus Christ, it is certainly Paul. Faith in the Lord Jesus Christ became to him something quite different from the faith which he had before. Previously Paul had tried to obey the law of Moses; he had struggled with his consciousness of sin. He had come to realize that no one can completely fulfil the Law, and especially that intricate law of Moses; but when he caught the spirit of Christ he became a new creature, he became free from sin, he rose above law. Paul's faith became a glorified faith in Christ. He said this of his relationship to Jesus:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38-39.

We need faith today—whether we

be eight years of age, twenty, thirty, forty or fifty—faith in the Lord Jesus Christ, faith in everything that Jesus Christ stands for in this world of ours. We need to use faith in the principles of love, mercy, forgiveness, integrity and unselfishness. Your very work as Relief Society workers is to exercise faith in these basic principles which we associate with the life of Christ.

Although we associate faith with Paul, I think he reveals to us also the meaning of repentance in a very complete way. The first step in repentance, I believe, is not a feeling of remorse and regret, and I give you Paul's life as an example of the beginning of repentance. On the way to Damascus, seeking to get permission to persecute Christians, Paul had a vision. He saw a light and heard a voice which said: "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." That was the beginning of Paul's repentance. He saw a light, he got a new conception of truth and right, and in the light of that new truth his way of living seemed wrong, and Paul repented.

The first step in repentance, I believe, is a new conception of truth and right — increased knowledge. The only people who have no need of repentance are those who cease to learn, who cease to enlarge their understanding of what the gospel of Jesus Christ means. As teachers, we do not get people to repent by telling them to repent. I believe that people will repent when we show them a better way of life, a greater truth, in the light of which they will be ashamed of their own way of living as Paul was ashamed of his. Not only did Paul reveal this first important step in repentance but also the completion of it, for the last step in repentance is to right the wrong that one has done—to substitute right living for wrong living, to overcome evil with good. Where do we have a better record of a man who devoted the rest of his life, and gave his life, to make good the wrong he had done against the works of Jesus Christ? I am sure that Stephen who had been stoned with the consent of Paul was not stoned in vain, because of the repentance that Paul wrought.

It may seem more difficult to think of baptism, the third principle of our Gospel, as a living principle such as that of repentance, but Paul reveals to us the meaning of baptism in a way that should make it live on in our everyday lives. In the very beginning, after he had had this vision on the road to Damascus, Paul humbled himself and went to one Ananias, a disciple of the Lord, and was baptized. We might think that Paul, having received a vision, having been called of God as an apostle would think that it would be unnecessary to humble himself in the waters of baptism, but the record says that he went and was baptized. It is Paul again who portrays to us the meaning of baptism when he compares it with the death and resurrection of Jesus Christ. We enter the waters of baptism as the old creature, the sinful but repentant creature, and come up washed and clean, a new creature in Jesus Christ.

Not only is baptism a means of entering the Church and a way of gaining remission of sins, but bap

tism is also a covenant. I am going to step ahead into modern revelation and read from the *Doctrine and Covenants*, Section 20, verse 37:

"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."

It is a pledge to accept Christ and be His disciple. Every Sunday we have the privilege of renewing that covenant in our Church services. Our sacramental prayer reveals the meaning of the sacrament as a renewal of the baptismal covenant. In that prayer it is written:

"That they may eat in remembrance of the body of thy Son, and witness unto thee, O God, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them."

Every Sunday, as we partake of the Sacrament of the Lord's Supper, if we will meditate upon the life of the Master, evaluate our own living in the light of His character and love, and have a desire to serve Him, I know that baptism will continue as a living principle of our lives.

After the Lord had said to Paul, "I am Jesus whom thou persecutest," He continues:

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

Over the whole known world Paul declared this covenant that he himself had made with Christ, and his testimony was so strong that king Agrippa said unto Paul:

"Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

This illustrates Paul's loyalty to the baptismal covenant. On several occasions, Paul said he was unworthy to be a disciple of Jesus Christ; on other occasions, he said he had done more work than all the rest put together, which shows his great spirit of humility and yet his determination to not only repent but be loyal to the covenant he had made with his Lord.

In relation to the fourth principle of the Gospel, the gift of the Holy Ghost, I think Paul reveals to us the great two-fold mission of the Holy Ghost. First of all as a witness that God lives and Jesus Christ is indeed His Son, he writes:

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received if of man neither was I taught it but by the revelation of Jesus Christ."—Gal. 1:11-12.

"Wherefore I give you to understand,

that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."—I Cor. 12:3.

Paul certainly received his knowledge of the gospel of Jesus Christ through the revelations of the Holy Ghost. Paul certainly had complete conviction, absolute assurance that Jesus was indeed the Lord, the Son of God. No only that, but Paul wrote intimately about the gifts of the Holy Spirit. In conclusion, I am going to read to you the very familiar chapter in I Corinthians in which Paul talks about the gifts of the Holy Ghost:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, and is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a glass, darkly; but then face to face: now I know in part but then shall I know even as I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Cor. 13.

Sisters, may we exercise faith in the Lord Jesus Christ such as Paul exercised. May we recognize repentance as a living, continuing, growing principle of our lives. May we be true to the covenant that we made with Christ and our Father in Heaven through baptism, and may we, I pray God, enjoy the assurance enjoyed by Paul through the power of the Holy Ghost, that Jesus Christ is indeed the Son of God. Growing out of that assurance, may we pursue the life of love and service which Paul pursued.

THE ESTABLISHMENT OF TESTIMONY

Edith P. Backman

Former President South African Mission Relief Society

THE established testimonies of those dear, faithful, pioneer women, numbering eighteen, who were the charter members of our Relief Society, have been handed down to us as a real inspiration, a true pattern to follow, and a challenge to carry on the great work which they began.

The love, devotion, loyalty and untiring service shown by the wonderful leaders and members up to

the present time is proof of their testimonies of the divinity of this work, and their testimonies have led them to great accomplishments.

A testimony that God lives, that Joseph Smith is a prophet of God is the most valuable possession one can have. Our testimony may be more firmly established by attending meetings, partaking of the sacrament and hearing the testimonies of others. We are told to meet together often in His name. Even though the number may be few. His spirit may be there also.

Think of the blessings in store for those who are honest with God in paying tithes and offerings. What a wonderful thing if we, as mothers, could instill the beauty of that principle into the hearts of our children. Thousands of testimonies which we have heard are proof that the faithful tithe payer is blessed an hundredfold.

A famed American scientist, after quietly studying and living among the Mormons for three summer vacations, said he thought the Relief Society was the premier auxiliary organization in the Church because of its efficiency and effectiveness and the opportunity it offers its members to be of service. Certainly we should take advantage of the opportunity it gives us for development and growth. We should give our best to the work we have been called to do. Magnify it no matter how humble it may be; the Lord will give us more power to achieve in the various fields of our choice only when we have earnestly and diligently used the power we already have. He never calls on us to hold a position that He does not give us strength to carry on if we are faithful. Being of service is the greatest means of bringing joy, happiness, satisfaction and contentment. "When ye are in the service of your fellow beings ye are in the service of your God."

For more than one hundred years, our Church has been sending missionaries into the field to preach the Gospel—the most wonderful missionary system in the world. Missionaries know, as Joseph Smith knew when he started the missionary system, that when the Holy Spirit bears testimony to the inmost soul of man, there is no danger of his being led away by other systems of adverse doctrine. Such a testimony!

Four years ago last November we were called to go fifteen thousand miles away to preside over the South African Mission. After making it a matter of prayer, my husband said, "I am going to tell President Grant we will go." We were given blessings and promised health, happiness and success, and that we would return home and find our loved ones well and happy.

I thank my Heavenly Father and the Presidency of the Church for giving us the opportunity of going with our children into the mission field to partake of the heavenly spirit existing there. I know this is the true work of God, and nothing else in life matters. It is the only source of true joy and happiness.

May our Heavenly Father help us all to appreciate every opportunity given us to be of service to Him, and may we live lives that will be worthy of His wonderful blessings.

Social Service Department

Jennie B. Knight, Chairman

SOCIAL SERVICE GOES TO WORK

By Rae B. Barker

LIFE, as we know it, is group life. No one is independent of others. The *social* concept is the *group* concept. Social service then is service in the interest of the group.

Growing out of Relief Society social-consciousness have come some successful, vital community projects which have carried our social service work beyond the class room into practical service projects.

In 1934 in a ward social service class an idea took root. Something must be done with children's leisure time. A neighborhood library was a suggested remedy—a simple request it seemed, but actually so complex its realization involved the Parent-Teacher Association, the school board, public library and the city recreation department.

The project was engineered by the local Parent-Teacher Association president in conjunction with the Relief Society representative. Together they were a splendid combination of "Noticer", "Specification Writer" and "Finisher"; they could see what needed to be done, how it could be done, and they earnestly set out to do it. They moved carefully, gaining one concession at a time. They convinced all supporting groups that the thing could be done. Contributions ranged from dimes to ten-dollar bills, building space and books (five hundred in one lot) to a budgeted appropriation for a librarian's salary.

When in 1936 it was finally accomplished (it now has four successful summers and service to five school districts to its credit), those who had conceived the idea and set it in motion wisely let the open recognition go to the "Finishers".

Another remote Relief Society group, a stake board, also did some "noticing" and "finishing" on even a larger scale with a different phase of group service. They recognized a distinct need for more women with nursing experience and for a maternity hospital.

From April, 1937, to January, 1939, persistent, intelligent leadership played a winning game. Rebuff and discouragement were turned into success. Stake and county interest was built up until sufficient material support for nursing service and scientific equipment for a maternity delivery room was secured. This was matched with housing facilities and other furnishings by the Relief Society stake board, supplemented by ward Relief Societies and one generous brother.

Still in its first year, this six-bed hospital is a source of great satisfaction to the thirty-five mothers already served, to other mothers registered for care in the months ahead, and certainly to those who were courageous enough to start and to finish so fine a social service project.

Family Relations Department

Kate M. Barker, Chairman

PURPOSE AND CONDUCT OF COURSE IN "EDUCATION FOR FAMILY LIFE"

By Nellie O. Parker

THE course "Education For Family Life" was launched one year ago. While it has not been the entire success we wished it to be, there have been some very gratifying results.

We feel that in many cases the aim of the course has not been clearly understood, and difficulties have arisen that need not have been; for example, the conflict with the social service lesson and its class leader. It was never intended that this course conflict with or detract from the social service lesson.

The Relief Society program has always been planned to meet the needs and interests of the women and has been expanded to embrace new things as progress in a changing world has demanded.

We find that we are not reaching all eligible Latter-day Saint women through our regular courses of study. We are not getting all of our young mothers, many of whom are high school and college graduates. Many of these young women are joining clubs and study groups to the exclusion of Relief Society.

To meet this situation, the very popular subject of "Education For Family Life" was chosen as the new course of study. The class procedure was so planned as to give as many opportunities as possible for personal participation and development of leadership ability.

Family relations is a very vital and timely subject. Current books and magazines abound with excellent thoughts and discussions concerning it. It is an important subject for everyone, especially parents. It assists them in aiding the family to function as it should, to build character and develop responsible citizens, to make better and happier homes and communities, and to build a true democracy.

It is recommended that the course be held on the fourth Tuesday of each month and that it run simultaneously with the social service lesson but not draw from the social service class. It is the consensus of the General Board that if it is impossible to hold the class at this time because of the inconvenience to mothers with young children, another hour be chosen that will allow these women the privilege of attending. The class is not to be held on any of the other Tuesdays; we suggest that four p. m. on the fourth Tuesday may permit mothers to secure older children, home from school, to care for the babies. An evening hour, or Sunday evening after church, may be an advantageous time. It would be convenient for fathers to attend if the classes were held in the evening.

An officer of Relief Society should meet with the class; this should not be too great a burden as the class meets but once each month.

The class is to be recruited mainly from new women. Seek out and invite all women who should be inter-

ested in the course and who would enjoy taking an active part either as class leader or giving topics and otherwise particpating in the discussion. The class should be a means of adding new members to the Relief Society organization.

In conformity with our aim, we suggest that the class be allowed as much opportunity for personal initiative and activity as possible within Relief Society regulations and standards. Use your best judgment in guiding the course. It is to be under the supervision of the counselor in charge of education.

It is recommended that a committee of three be chosen, with one member as chairman, to serve as program committee, to manage programs and to arrange for those taking part each month. If there is difficulty in securing a different class leader for each lesson, members of the program committee themselves may take turns being class leader, giving other members assignments and allowing considerable time for discussing and solving the family relationship problems.

There should be a department in Union meeting to instruct and guide leaders in planning, organizing, and presenting the lesson material.

There should be open sessions occasionally to which husbands are invited and opportunity given them to participate in the discussion.

HINTS AND AIDS FOR TEACHING FAMILY RELATIONS

By Caroline M. Hendricks

THIS morning I shall discuss three points with regard to the Family Relations class: First, what we are hoping to do—our aim in this department; second, some of the fundamental characteristics of a leader in Family Relations third, the material in the lessons.

In teaching Family Relations, please do not hope to tell people how they can be happy. There is no recipe for happy family life, there is no panacea; all we can hope to do is to help each other to see our problems and analyze them with a degree of intelligent understanding.

Family relations is one of the most difficult subjects to teach yet, it is one of the most satisfactory subjects. Do not attempt to use the number of members in your class as a criterion of your success. If during the entire year you can help one family, you are justified in feeling that your time and efforts have been very well spent.

It is worth while for parents to come together and discuss their problems if they do nothing more than learn that their family is not unique in its problems. As long as we have family life, we will have problems to solve, and fundamentally these problems are the same. They differ in degree. One family may have a problem that is more serious than that of someone else in one respect, but the other person will have another problem that seems to balance it. We all have problems and we always will have problems what we are attempting to do is to

help people get an intelligent understanding of family relationships so that they will be able to solve their problems more satisfactorily.

You have already heard that class discussion is the most desirable method of handling this subject matter. Encourage members to talk over their problems, but never let them feel that you realize they are talking about their own family problems, even if you know they are. Make discussion absolutely impersonal. You must be careful in the example cases discussed not to betray the confidence of people who probably have come to you to talk over their problems.

Be sincere in your work, have faith in family life. Feel in your hearts that the greatest happiness in this world comes from human relationships and that the most important human relationships are those within the family group. Help your class members to realize that the greatest source of happiness and satisfaction in this life comes from satisfactory family relationships.

Be vitally interested in your subject. Are you interested in family life? Are you interested in gaining information about it—the best information available? I would suggest that during the winter at least two good books dealing with the family be read. Do not depend entirely upon the material contained in the lesson. Such an important subject as Family Relations requires more information than can possibly be given in the space devoted to these lessons in the Magazine. This material will serve, I hope, to stimulate you; then, you must do research work. If you can make the members of your class feel that you have a fund of information back of what you are saying, it will inspire confidence in you and add greatly to your success. It is essential that any person who serves in the capacity of a leader in family life inspires confidence in people.

E. R. Groves' book *The American Family*, is worthy of your consideration. Groves says that home is not a place, it is a habit of life, and some people have this habit, of course, more fully than do others. What we call "domesticity" is a habit that has come forth from associations in our former family experience. If we have this habit of home, this habit of domesticity, we have it as a result of our earlier life. Domestic experience is not attained by the power of the will but it must come through experience and growth. Help these young mothers, these young married people, to realize that we all have problems when we start out, and that living together in the family is simply an experience; emphasize the fact that there can be no happiness without growth and development. Help them to appreciate the seriousness of domestic failure; it influences throughout life every person who is a part of that family group.

I cannot tell you where you can find well written material on the first lesson, which deals with the family council, but I do know of many families who have practiced the family council plan, and it has been their salvation. I hope you will discuss the importance of coming together in family life and its value in binding people together within the family. Use your own ideas and your own initiative and

work them into the ideas contained in the outlined lessons.

The second lesson deals with the handling of family finances. Stress the point that whatever plan the family decides upon must be agreeable to both mates. There must be agreement as to the handling of family finances.

I wish to stress again the importance of faith in family life as the foundation of success in your work. Our major aim is to make the home a refuge, a place of peace and comfort where every individual has security, love and affection; a place where those who are weary and tired after the day's work will find peace and rest. "It is not life that matters," says Hornell Hart, "it is the courage you bring to it." There is no problem that is too difficult for the individual if that individual has the necessary courage with which to meet that problem. This is the message we have for our young people who are beginning to found their homes during this very difficult period of time.

Officers' Meeting

ADDRESS

By William E. Ryberg

Member of Church Welfare Committee

I SINCERELY appreciate the honor of representing the Church Welfare Committee at this meeting. As long as I can remember, one of the most impressive things in my life, and one from which I received great inspiration, was the work of Relief Society as expressed in my own mother. I well remember that through the most depressing periods of our early life a consoling thing which seemed to hold our family together was the great confidence and the firm testimony of my mother in the truth of the church to which we belonged, and I am confident this testimony was largely influenced by her activities in Relief Society. When my mother approached her eightieth birthday, she was still in the service of Relief Society, still making her calls in the district allotted to her.

I recognize that today I am speaking to a group of sisters to whom Church Welfare is not at all new. The fundamental principles of the Relief Society, as I understand them, are exactly the ideals which Church Welfare is attempting to put into actual practice. If there is anything new to Church Welfare, which the Relief Society does not understand, it can only be that their service has been augmented by the service of certain brethren who have been called to assist in solving the economic problems and the distress of those who are unfortunate in a period of time when conditions are too serious for any one unit of the Church to handle alone.

Sister Robison has asked what the Relief Society can do, as a body, to further the plans of the Church Welfare Program. I am thoroughly convinced that without the assistance of Relief Society, the Church Welfare Program cannot be successfully consummated. There is no organization in the Church which has the ability and which has had the experience in relief work that the Relief Society has had. The Relief Society does not only hold and maintain the admiration, respect, love and esteem of members of the Church, but throughout the world the influence of this organization is known. Therefore, there is no question in my mind but that the ultimate success of the Church Welfare Program will be measured in terms of the amount of activity into which the leaders of the Church bring the Relief Society.

A very important factor in the success of the Program, and one, I believe, that lies directly within the hands of the members of the Relief Society, is the influence of women. If we were to analyze the underlying reasons for the success of men who have contributed to the world in the fields of science, literature, social service, or any phase of public life, we would find somewhere the inspiration of a splendid woman. In the totalitarian or dictatorship countries, the influence of womanhood is not present, while in the democracies, the place of women in the affairs of the state is almost equal to that of men. Men should recognize the influence for good exerted by women. I believe the Relief Society can influence the brethren to fulfill their obligations as members of the Priesthood.

There are many of us who are willing to accept high positions of honor and responsibility in the Church without accepting the actual work and effort which go with these honors. A man who accepts a position of responsibility and honor and who does not fulfill the obligations of that honor is not only unfaithful to the Church but is unfaithful to that woman whom he admires most and also to himself. One of our first considerations should be the temporal welfare of our less fortunate brethren. I do not think it is quite consistent for our Church to pose as the spiritual savior of mankind if it cannot, here in this world, help in the temporal salvation of the less fortunate. Remember, sisters, there is no other place in all the world which is as blessed as is our own country. We should be grateful that we live in a country which is so blessed. The majority of Church members are not more than three generations away from the war-torn European countries, and the Gospel message is the thing that brought our grandparents here. Is it then too much that you sisters use your influence to help the brethren appreciate the blessings and recognize the obligations which are theirs as members of this Church?

Before I close, I want to answer two other questions that were propounded to me: What can the Relief Society do in furnishing supplies from the efforts of their own auxiliary organization for the Church Welfare Program, and how may credits be received?

In the first instance, the Relief Society presidency of any ward should contact the bishop and dis-

cuss with him first of all what articles are required in that particular ward, or what that particular ward might profitably contribute to the stake, and from the stake to the region. If the Relief Society in that ward has surplus commodities of any type, which are also surplus in the stake, there is no reason why these cannot be contributed to the region. There is no reason why that particular Relief Society cannot receive credit for that contribution, and there is no reason why they should not draw from the region other needed articles up to the amount of the credit.

The other question is: How can Relief Society develop new projects in their own local ward units, and from what source can the money be obtained?

The Relief Society stake president knows, or should know, the things which are surplus in the region, and the things which the region is in need of. In the event a program is developed in a stake or ward to supply these shortages, the funds naturally come from the bishop. The bishop can in turn take his funds from the fast offerings. In the event the fast offerings in his ward are not sufficient for this purpose, he has the right to request funds from the stake fast offerings. In the event the fast offerings from the stake are not sufficient, he has the right to request funds from the region.

I think it is purely within the right of the president of a local unit to inform her bishop if she knows of any worthy members of the Church within her ward who are suffering. I think if the Bishop does not respond after the information is given to him, she should report the condition to her stake president. If it is not then corrected, the stake president should report it to a higher source. It is not human, it is inhuman, to allow people to suffer, and I think it is definitely the responsibility of the Relief Society to see that no such conditions occur.

The following statement was made to me at the close of a certain meeting: "Brother Ryberg, I know that I can get assistance from the ward if I only dared ask, but I would rather be put against a wall and shot than to go through the humiliation that I would have to go through in order to get that assistance. My business would immediately become the business of the entire ward." That is tragic, sisters, and I have enough confidence in the rank and file of the Relief Society to believe that such situations exist only in a minority of cases. When a member of the Church comes to any person with authority in the Church and confesses the problems which are bearing him down, the information given is confidential, and the person who gives it has the right to expect that it will be kept in strictest confidence.

The question has been asked: What part does the Relief Society play with reference to the Priesthood? Every Friday morning the General Committee meets with the First Presidency, a representative of the Presiding Bishopric, a representative of the Council of the Twelve, a representative of the First Council of Seventy, and a representative of the General Board of Relief Society. No step is taken in the Church Welfare Program, as related to the Relief

Society, without the General Board first being consulted. Now that should hold true throughout the entire Program. There is a definite place for the Relief Society in the ward set-up, in the stake set-up, and in the regional set-up. If the First Presidency, the Presiding Bishopric, the Council of the Twelve, the First Council of Seventy and the General Committee feel that the advice and counsel of the sisters of the General Board is necessary, surely the ward units and stake units should recognize that fact in their deliberations. If there is any place in a ward, stake or region in the Church where this is being overlooked, I am of the opinion that the Church Welfare Program is not particularly successful. In the event this condition exists in your stake or ward, you sisters holding responsible positions should report it to your stake president, and failing there, to your general officers. When it is reported to them, I am sure they will report it at the council meeting on Friday morning.

I am happy to have been with you this morning, and have attempted to explain some things which seem to have been in question.

OFFICIAL INSTRUCTIONS

By President Louise Y. Robison

WE are very happy to meet with you this morning under such favorable conditions, to discuss problems of common interest.

New Books: I should like to call your attention to some new books which are of special interest to Latter-day Saints. Brother George D. Pyper has just published a volume entitled *The Story of Our Hymns*, which presents in his delightful style the stories of our Latter-day Saint hymns. Sister Janet Bingham Dee of the Primary General Board has published a valuable and beautifully illustrated book, *A Voice From The Dust*, which presents the story and doctrine contained in the *Book of Mormon* in a form easily read. This publication should result in a greater understanding of the *Book of Mormon*. We unhesitatingly recommend both books to you.

The Relief Society Song Book will soon be ready. It will be a handy, loose-leaf style so that when open it will lie perfectly flat. The words and music are photographic, making it very easily read. We are striving to keep the price of the book as low as possible. The stakes will be notified as soon as the book is ready.

Last year some very excellent novels were used in our Literature course. The Deseret Book Company still has a number of these books on hand, which can be purchased at a nominal price. We suggest them as very appropriate Christmas gifts.

Pre-natal Care: There are still women in our Society who do not know where to obtain information on pre-natal care. Splendid material may be secured by writing to your state board of health. Stake presidents kindly notify the sisters.

Child Health: We have a great

responsibility in safeguarding the health of our children. Children with weak bodies grow up greatly handicapped. In a school district within one hundred miles of Salt Lake City, an examination of 338 pre-school children revealed only 78 with teeth in normal condition—these, of course, were baby teeth. An examination of 476 sixth-grade children—an eleven-year-old group with permanent teeth—revealed only 60 with teeth in good condition. The other day I heard of a man who earns $180 per month. An examination of the teeth of his five children revealed that each child had more than five cavities.

The proper care of children's teeth may well be a project for Relief Society. This does not mean we are to pay for the dental care of all children, but rather that we impress mothers with the importance of good teeth and stimulate them to make use of the opportunities available to have teeth examined and properly cared for. Of course, there are families in the Church who have difficulty in supplying the basic necessities of life for children, and for this reason teeth are neglected. In such cases, tide them over. Let them feel it is their responsibility as far as possible to carry the expense of corrective work, but arrange for them to pay a little down and meet the balance as they best can.

Where families positively cannot meet the expense themselves and where the ward and stake are unable to do so, call on the General Board. This problem is of sufficient importance to attract community interest. I believe there are doctors, city and county commissioners, and other groups who would aid in this important welfare program. Children must not go through life handicapped because of the small amount of money necessary to insure good teeth.

Relief Society Funds and The Ward Budget: The Presiding Bishopric have instituted ward budgets throughout the Church. The Relief Society heartily approves of the principle of the budget. The budget plan has been clearly set forth in the August, 1939, issue of *Progress of the Church*, published by the Presiding Bishopric and sent to all bishops. We suggest that Relief Society presidents ask the bishops to permit them to read this. Due to the nature of Relief Society work, it is deemed advisable that there be certain modifications in the application of the budget plan with regard to Relief Society funds.

The charity fund is not included in the budget. This fund is created from collections received by the visiting teachers and is used only for the purpose indicated by its name.

Membership dues are not included; we believe that when women make the effort to pay their own annual dues they appreciate their membership more.

The general fund, which is a contingent or operating fund of the Organization, has in the past been created by the industry of the women. It has been used for the purchase of textbooks, record books and miscellaneous things. Now, in wards operating on the budget plan, the general fund may be allowed Relief Society from the ward budget, just as other auxiliaries receive their operating fund. To determine the amount necessary, we recommend

that expenses incurred during the past three years be averaged and the amount of this average be requested of the bishop when the ward budget is set up. Do not draw on the bishopric for any more than is absolutely necessary. If you have available funds, use these before drawing on the ward budget. These rulings may change in the future, but for the present this is our plan.

Even though a ward is on a budget, we can see no reason why Relief Society should not hold a bazaar to display useful handmade articles and to encourage people to make beautiful things. We cannot see any possible objection to the sale of these articles, but there should be no admission fee charged.

We trust Relief Society will do everything within its power to aid the bishop in making the budget plan succeed.

Relief Society Singing Mothers: The question has been asked whether the Relief Society Singing Mothers from all over the Church will again be invited to sing at April Conference, 1940. The plan now is to concentrate efforts on a glorious centennial in 1942. So we ask the Singing Mothers to perfect themselves and sing in the stakes and wards, but the Augmented Chorus will not be assembled again until 1942. We hope that by next April we will be prepared to announce the details of the program for our hundreth anniversary.

Family Relations: Sound family relationships are of vital importance. The course "Education for Family Life" has been introduced into the Relief Society program to help young mothers better understand and meet the problems of family life.

Magazine Drive: We are delighted with the work of our Magazine representatives. Most of the stakes are now engaged in the Drive and excellent results are being obtained. Do not feel that people are too poor to subscribe; those who have the least money are in many cases our most faithful subscribers.

Class Leaders: Before calling any person to a position in Relief Society, in either ward or stake capacity, advise her of the full requirements of the position. Attendance of class leaders at Union meeting is almost a necessity. There may occasionally be a woman who is able to render fine service to Relief Society and thus tie herself to the Church, yet, because of being in school or at business, is unable to attend Union meeting. Such cases, however, are rare. Before asking women to accept positions, ask them if they have time to attend Union meeting.

Church Beautification: Church beautification, and that also includes home beautification, can be carried out better with the women interested than in any other way. Encourage the sisters to plant gardens, shrubs and trees. A fine practice is to plant a tree in honor of a birthday or some other important event. I heard an Idaho man say that the thing which made him want to go back to his home in the East was a great big oak tree that had been planted in his honor when he was born. That tree tied him to the East even more than did the people. There is sentiment in tree planting. Encourage the sisters to see that ward chapels are kept clean, that

children are taught not to throw papers and other things about meeting house grounds.

Nutrition: The following question has been asked: "Is the nutrition class, held on Work and Business day, optional with the wards?" We refer you to the following ruling in the May, 1938, issue of the *Relief Society Magazine*, page 334: "The General Board suggests that the use of this material (nutrition) be optional in the wards and may be used in connection with the traditional activities of the day (work and business)." However, need should determine the advisability of having the course. It there is one woman in your ward who needs help, there is no question but that the class should be held.

Raising Funds For New Chapels: Help the bishops all you can, but it is not the ward Relief Society president's responsibility to raise funds for new chapels.

Mormon Handicraft: Mormon Handicraft sales have increased at least one-third this year. We appreciate the cooperation of the local sisters as well as the fine support of the advisory committee. Articles received have been of higher standard —fewer have been returned. We still need inexpensive articles but well made and attractive. We are still overstocked with some articles, so please write to us before the women go to the expense of making expensive things, such as bedspreads, and ascertain whether or not there is apt to be a sale for these articles. Membership dues are from January to January and are $1 a year for the ward or for an individual membership of anyone not a member of the Relief Society. Please check up and see if any of your women are depending upon the ward to take a membership.

Literature Course: Due to present international trouble, it has been deemed advisable to change the third book in the Literature course. A new book will be substituted for the *Four Horsemen of the Apocalypse*. While the *Four Horsemen* is a great novel, presenting a vivid picture of the horrors of war, we believe that a more cheerful book should be used.

Refreshments on Work and Business Day: We have found that some wards are going rather to the extreme in serving refreshments on Work and Business day. Serve light refreshments occasionally; they make for sociability, and Work and Business day is the social day in Relief Society, but do not make this a burden.

Visiting Teachers: The following new ruling has been made: When a reorganization of Relief Society takes place in the ward, all visiting teachers are to be released when the president is released. In many wards the great number of inactive visiting teachers has become a burden. In reorganizing the visiting teachers, do not overlook any sister who has rendered good service. Be prayerful about making your new selections. In some way, try to honor those who have given faithful service over a long period of years.

The question has been asked: Should non-members of the Church serve as visiting teachers? Generally speaking, we say no. There is, of course, an occasional exception. For example, in the mission field where

they are greatly handicapped for workers, we may find a woman who is genuinely converted but for some good reason has not yet joined the Church. This sister might reasonably be used. But in our wards, let us use Latter-day Saint women who understand the principles of the Gospel to bear the Relief Society message to the homes.

We request that visiting teachers be not asked to sell books or tickets for any organization or cause, including Relief Society. We do not want them to act as Magazine agents when making their regular visits. We also request that they be not used as an advertising medium for any cause, unless it be some special Relief Society activity. The teachers may carry such an announcement, but do not have them go as solicitors. Visiting teachers are to go with a spiritual message for the purpose of uplifting the family.

First General Session

RELIEF SOCIETY WELFARE WORK

By Counselor Amy Brown Lyman

IT is interesting as well as inspirational for us to look back and recount the many achievements of Relief Society women of the past in the field of human welfare, and we love to do this. But it is equally interesting as well as gratifying to observe the fine work being done by Relief Society women of today in this same field.

The General Board appreciates your interest in the Church Welfare Program with which we are cooperating and to which we are devoted, and we commend you dear sisters for your efforts in this great undertaking—for the hours and days you have given to the cause. We appreciate also your ready attention to cases of need in your own wards.

In all of our welfare work I am sure we are keeping in mind our ideal of helping people to help themselves and of trying to provide opportunity for them to do this.

We appreciate your work in the interest of health and maternity welfare; in the general and special clinics you are aiding, and in the follow-up work you are doing in connection with them. We know that through your faithful efforts many children have been able to enter school this fall physically fit. But we are wondering if all the defects discovered were looked after or corrected. We are wondering if there are children in your communities who still have diseased tonsils and bad teeth, eyes that need glasses, ears that need attention, with apparently no one able to do anything about it. And what about malnutrition? We are hoping that our special nutrition work for this year will bear good fruit in this direction.

We are mindful of the fact that last year you spent 33,000 days in volunteer nursing of the sick, and that you made 208,000 comforting and helpful visits to the sick, home-

bound and handicapped. Also, that the visiting teachers made over one million friendly family visits.

We appreciate your interest and activity in the campaign of the Church for the non-use of liquor and tobacco and thus for the protection of our children from these devastating poisons. Education and prevention in this matter, as you know, are especially important. The first cigarette is, for the youth, the easiest to refuse; the first drink, the easiest to pass up. When once a young person becomes a cigarette addict, an alcoholic or a drug addict, you who have had experience in case work know that you have a real problem and a heartbreaking situation. It is gratifying to know that we are united in our stand for total abstinence in these things.

In Utah, California and probably in many other states, the schools have a definite program for teaching the effects of alcohol, tobacco and other narcotic drugs. Let us find out what these programs are and support them. Let us ask what each of our schools is doing in this respect. Dr. Skidmore, State Superintendent of Public Instruction in Utah, says: "The responsibility of carrying on this particular program for the good of our young people rests largely with the school executives but can not be successful unless it has the backing of communities, churches, all public-spirited organizations and the best citizens of the State."

I recently read a stimulating article by Charles Longacre, Secretary of the American Temperance Association, on the subject, "Who Has A Right To Drink?"

Riding on a railroad train recently was a group of men discussing the futility of laws restricting the right to drink intoxicating liquor. The idea prevailed that all men have a right to drink, the same as the right to eat; that to attempt to regulate drinking is an interference with a man's personal liberties.

The conversation was interrupted by a passenger who drew near the group and asked this question, "Do you believe that the engineer and the train crew that operate this train should enjoy the liberty to drink intoxicating beverages?" The unanimous reply was, "No". He then asked why these should be discriminated against and denied this right and this freedom. The verdict was that the law should require *these* men to be sober so as not to endanger the lives of passengers on the train. Then there was a question about air pilots, with the same conclusion. It was then computed that there are 60,000 railroad engineers in the United States, all of whom should not be allowed this freedom and right. It was also computed that besides the 60,000 railroad engineers, there are about 35,000,000 licensed automobile engineers who are entrusted with high powered gasoline engines on the public highways, where there are no rails, no guards and no signals. The question was asked, "Is it not necessary that these *latter* should be required to be sober as well as the railroad engineers?" Again the answer was, "Yes". So we might go on, says the author, and ask about drunken pedestrians walking in front of the automobiles and causing accidents, and about the parents of in

nocent little children who dethrone their reason and impair their good judgment by the use of intoxicating liquor. Personal liberty surely cannot in justice infringe upon the rightful liberty and freedom of others. Even "wets" are agreed that the sale of adulterated foods that are injurious to health should be prohibited as well as that dangerous drugs and firearms should be restricted. The author then asks, "Who has a right to drink?" In the last paragraph of his article he sums up as follows:

"Who has a right to drink? Do I as a prospective father or you as a prospective mother have a right to drink alcoholic beverages, or use cocaine or marihuana when science tells me that my offspring will have to suffer the blight and curse of both mental and physical defects for it? . . . No father has a right to come home staggering and jabbering and cursing and abusing his wife and children because of drink. No mother has a right to bring shame and disgrace and a handicap upon her offspring because of drink. No son or daughter has a right to bring reproach and dishonor and ingratitude upon an upright and respectable father and mother because of drink. No citizen has a right to make a pauper out of himself, to be supported by society because of drink. Any nation that debauches and corrupts its youth through the curse of drink destroys its own future and commits national suicide."

WE appreciate your interest in homemaking and in the building up of stable family life. We are a family agency. We believe in the family. We have faith in the family. We feel that the most vital concern of society should be the cultivation and conservation of the family and its restoration and rehabilitation where necessary. In recent years the family has been the subject of much discussion and criticism. Critics representing the most radical group contend that the maintenance of family life is surely threatened. It is most heartening to learn, from a survey made recently at the University of Minnesota, of the fine ideals held by many young people today. A long questionnaire was sent out to 1600 Minnesota alumni, asking about the things they thought most important and most desirable. The first five choices of things the men most wanted were: A happy married life, financial success, security for old age, a comfortable standard of living, and making a good home. The first five things women most wanted were: A happy married life, a comfortable standard of living, making a good home, children they could be proud of, and travel.

It will be noted that the first choice of both men and women was a happy married life, and the fifth choice of the men and the third of the women was "making a good home". This is surely encouraging in this day of easy divorce.

We commend Relief Society women for their devotion to the Gospel and its teachings. In this day of world confusion, we are challenged as are all other Christian groups to preserve and maintain the ethical, moral and religious standards and ideals set up by the Master. Let us dedicate ourselves to these ideals. It is evident that there is

need to work not only for economic recovery and for health, but also for moral and spiritual recovery—for moral and spiritual rearmament. The guiding power of religion and spirituality is desperately needed in the world today. May this be our first interest is my earnest prayer.

Second General Session

ADDRESS

By Mrs. Vincent Hilles Ober

President, National Federation of Music Clubs

THE National Federation of Music Clubs is complimented in having a place on the program of the Relief Society Conference. We are proud, with you, of the Singing Mothers. The National Federation of Music Clubs is better and stronger because of the membership maintained in it by the Singing Mothers of the Relief Society.

America's foundations were laid 332 years ago—quite recently in contrast to those of Europe, and along very different lines. In a country which has carried forward the greatest and the most successful experiment in democracy which the world has known to date, it is important to preserve our freedom of musical expression along with our freedom of speech and religion. The music of the United States should be a democratic music, and music should be used as a means of building and insuring the freedom of American institutions. Through music we can do much to integrate nationalities within our country, working toward the ideal of developing life so that it will include a pattern of peace, of brotherhood, of harmony and understanding, of sympathy, of nobleness with reference to humanity as our keynote.

Music has a greater mission than to merely create a friendly reaction among individuals, or furnish entertainment; it can be a great influence for good in the world, because people who are engaged in cultural development have no time for evil planning. In these days of misunderstanding and friction, we pray for the peaceful influence of the gospel of music, that nations and neighbors may be interpreted to each other.

We are not a singing nation. We would be a more confident nation if we sang together. The organization which I represent, the National Federation of Music Clubs, has functioned for over forty-one years in making America more musical. Our members—men and women, boys and girls—in their club life have accomplished a record of which we are proud. We work with children, and last year we had over eight thousand participate in our contests. We support young artists, giving them engagements. We inspire the composer and recognize compositions of value. We create scholarship funds for the underprivileged, talented

child. In 47 countries, through our international music clubs, the compositions of American composers have been presented. We have established a MacDowell Fellowship for the use of the American composer. We are collecting music and sending it to stricken China.

We are going to a conference called by the Secretary of State in the interest of maintaining happy and friendly relations between the Americas. We know of the interpretative powers of music between nations; we are at this time emphasizing sending music abroad. Last week we sent a large supply of music to Belgium, Sweden and Scotland.

May our foundations in the United States be strengthened by a high purpose for the support of all things good!

ADDRESS

By President Louise Y. Robison

IN the early part of this year it was my privilege to attend a conference held in the White House. I wish you might have the thrill which came to me the day I spent there. It was not the beautiful building, it was not even the thought that presidents or officers of our government lived there, although I honor these men in their positions. It was something more than that; it was my country, and it stood for opportunity and the fine things of life which it gives to us just to the extent that we are prepared to receive them.

I was a bit early for the conference, possibly twenty minutes before the opening of the meeting. I was so glad that I had a few minutes to think, and I thanked God that I could say, "This is my country," and it is my country because my parents accepted the gospel of Jesus Christ and came to this land. My parents were English-born. I was never more thankful for them, that they were the type who heard the voice of the Shepherd through His servants when he called them to gather to this land, described by the prophets in the *Book of Mormon* as a land choice above all other lands.

There were representatives from Alaska, Hawaii, Porto Rico, as well as from every state in the Union except two in attendance at the conference. It was interesting to see how earnestly the subject of character education for our children was approached and how sincerely ways and means of accomplishing this were sought. I was interested in the address of Mr. Homer Folks. I will read just a bit of his address to let you see, as I do now, the possibility of every little child, whether it be your child or another person's, if properly cared for. Sister Amy W. Evans, a former member of our General Board, used to say that good social work, good community service, means that the community gives to every child the same attention that one would want given to his own child. The following paragraph from Homer Folks implies the wonderful opportunities there are for children. He said:

"In planning for this 1939 conference, we have been looking ahead,

not to 1940, but to 1980 or thereabouts. Somewhere within these United States, within the past few years, was born a child who will be elected in 1980 to the most responsible office in the world, whose incumbent lives here. We cannot guess his name or whereabouts. He may come from any place and from any social or economic group. He may now be in the home of one of the soft-coal miners, or in the family of a sharecropper, or quite possibly in the home of one of the unemployed, or in a family migrating from the Dust Bowl, or in a college professor's family, or he may be surrounded with every facility, convenience, and protection which money can buy. Very likely his home is on a farm. Even Dr. Gallup with his poll can give us no light on this problem."

Children born in any of these situations can become leaders in this great country of ours. Mr. Folks later said that even though a child does not become President, there are hundreds of governors, mayors and lawmakers needed. In our Church think of the number of bishops, stake presidents and apostles needed, as well as the great office of president of the Church. What wonderful opportunities there are for children! But there are other things that must also be given them. Of course, attention was called to their need for good homes, food and medical help, but a fine Catholic Priest said, "Character, more than brains and brawn, is the essential for successful living and for an ordered society. To build character, youth must be taught the art of right thinking and the science of self-control." Speaking further, he said: "Man or child cannot do without absolutes; namely, the existence of God, the eternal and immutable principles of right and wrong, and the inherent dignity of man."

WHEN I heard these things, of course my mind turned to the Relief Society. What is Relief Society doing to uphold these standards and meet these needs? In listening to Sister Lyman and Sister Barker as they told of the real work we are doing, I realized that we have a program that will take care of every one of these needs. Statistics given me by a school nurse from a community within one hundred miles of Salt Lake City reveal that out of 476 examinations of sixth grade children, which means children about eleven years old who have their permanent teeth, only 60 children's teeth were in good condition. Now much depends upon Relief Society. We have the means, we have the provisions for caring for these things. No matter how fine the spirit of a child or how hard he tries, he is handicapped when grown to manhood if he has a weak body. So we must build up the bodies of children and also direct them so they will live in accordance with the principles that have been given us. The thing that pleases me in contemplating all of this is that we were told to do these things by a prophet of God, a man whom God the Father and His Son Jesus Christ spoke to and told of the needs of the people not only a hundred years ago, but right today.

Sisters of the Relief Society, see where you can put these things into practice. It was the opinion of the

conference held in the White House that the home, the school and the church are responsible for those things which they deemed even more essential than material things—the emotional and religious training that will result in good characters.

I pray my Heavenly Father that He will bless you wonderful women, that He will go with you to your homes and to your groups, and that you will have the spirit which we have had in this conference. Yesterday was marvelous; there were so many splendid instructions—read them in your *Magazine*.

I think a very interesting thing is revealed in the life of the Savior, the Son of God. He had power to call legions to His command, but when that terrible hour came and He knew He had to pass through a terrible ordeal, the Bible tells us in Matthew that He went to Gethsemane with His disciples and He was sorrowful, and He said to his friends Peter and the two sons of Zebedee, "Tarry ye here, and watch with me." He was sorrowful unto death, and while He prayed they slept, and when He came to them, He said, "What, could ye not watch with me one hour?"

I wonder if there is any one here who does not need the human touch, who does not, through the Relief Society, have the opportunity of watching the one hour with those who are bearing heavy burdens! Look after those who have heavy burdens. You have been given that privilege, you can comfort and bless souls. May God help you that you may see how to do it, and may you have His spirit to lead you I humbly ask in the name of Jesus Christ, Amen.

Notice: Conference Addresses

IN the interest of time and wide distribution, it has been deemed advisable to publish Relief Society Conference Addresses in the *Relief Society Magazine* rather than in a special Conference pamphlet.

The Address by President David O. McKay will appear in full in a later issue of the *Magazine*. Digests of the following will also appear:

"Lesson Objectives"—Mark K. Allen

"Good Reading—Joan of Arc", Rosannah C. Irvine

"Les Miserables", Belle S. Spafford

"Report of Family Relations Work in Stakes", Annie M. Farr, Smithfield Stake, Emma G. Phillips, Liberty Stake

"Educational Work of the Relief Society", Counselor Kate M. Barker

LESSON DEPARTMENT

Theology and Testimony

Lesson 5

Saul's Vision and the Changed Life

HELPFUL REFERENCES

F. W. Farrar, *The Life and Work of St. Paul*, chs. X, XI.

A. T. Robertson, *Epochs in the Life of Paul*, pp. 39-102.

B. W. Robinson, *The Life of Paul*, pp. 43-73.

J. P. Smyth, *The Story of St. Paul's Life and Letters*, pp. 28-52.

F. A. Spencer, *Beyond Damascus*, chs. XI, XII.

"SAUL, SAUL, WHY PERSECUTEST THOU ME?" — Saul's zeal and ability made him the scourge of the early Christians. He went from house to house ferreting out men and women who were members of the accursed society that proclaimed allegiance to Jesus, the arisen Messiah. Saul must have satisfied himself in time that the threat of a flourishing Christian community in Jerusalem was past, for we next find him seeking another field of labor. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that if he found any of this Way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9:1, 2.) We shall have to admit one thing about Saul—he was thorough. Nothing short of complete extermination of the early church satisfied him. The unusual quality of Saul's intellect and training shows up plainly even in his persecution activities.

But the Lord took a hand. A vigorous, sincere, well-disciplined Pharisee, if rightly taught, could do just as much good in the service of the Church, as he could evil under the influence of a mistaken Jewish philosophy. Let us not be misled. Saul was no ordinary Pharisee. He had undoubtedly led a clean, wholesome life which, judging from certain statements of Christ in the Gospels, could not be said of some Pharisees. Furthermore, he had the special qualities necessary to make a successful apostle. Otherwise, the Master would never have chosen him for the important service he had in mind. We truly believe that Saul in all of his persecutions and drivings of the Christians did so with a firm conviction that he was in God's service. (I Timothy 1:12, 13.) He was no hypocrite.

Shortly before reaching Damascus, Saul had his famous vision. "And suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why per-

secutest thou me?" We need not argue, as some have done, over the details of this vision and attempt to wrest from the Scriptures more than they plainly tell us. (Acts 9:3-9; 22:6-11; 26:12-18; I Cor. 15:8.) Suffice it to say that Saul knew, better than it was possible for mortal man to express, that Jesus was the Christ. He was henceforth to be in the service of the Master.

SAUL REVERSES HIMSELF. We can only imagine what it must have meant to a man of Saul's training and temperament to suddenly find that the hated Jesus of Nazareth, whose humble followers he had been persecuting, was in reality the Messiah for whose coming the Jews were all looking. The greater the intelligence and training of a man under such circumstances, the greater the shock—and Saul was highly intelligent. When he could find words he said, "Who art thou, Lord?" The Lord said, "I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Go into the city, and it shall be told thee what thou must do." (See Acts 26:16-18; 9:5, 6.) It will be noted that Saul mentions not one word of reproach from the Savior. He was taken, physically blind, but spiritually very much awake, to Damascus where he was left at the house of one Judas, who was probably expecting him. (Acts 9:11.) Saul's three days of blindness roughly correspond in effect to the repetition of visions experienced by the Prophet Joseph Smith—his affliction gave him a good opportunity for mental readjustment and impressed the teachings he had received more firmly upon his mind. His theology, like Job, was on the ash heap, but out of it a new one, incomparably greater, was to arise. Saul's remarkable training in the Scriptures enabled him to understand quickly the teachings of Christ. Soon the whole panorama of Christian philosophy would be spread out before his quick mentality. After Ananias had healed Saul (Acts 9:10-19) the latter began to preach of Christ as zealously as he had formerly persecuted him. He did so well that soon the Jews sought to put him to death. (Acts 9:20-25.) This change on Saul's part we may call the Great Reversal. It is probably the greatest in history and has had greatest effects.

A JEWISH THEOLOGIAN LEARNS CHRISTIANITY. One gets the impression from reading Acts 9:26-30 that Saul, immediately after escaping his enemies in Damascus, set out for Jerusalem and on arriving there conferred with the apostles. In the letter to the Galatians (1:16-19) we get a different understanding of what happened. "I immediately conferred not with flesh and blood; neither went I up to Jerusalem to those which were apostles before me, but I went away into Arabia, and returned again unto Da-

mascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother." We do not know what part of Arabia Saul departed to, whether Sinai in the south, or elsewhere. He found quiet places where he could meditate and be taught by the spirit of revelation. In his letter to the Galatians, Saul emphasizes the fact that he did not receive the Gospel from man. "Nor was I taught it, but I received it through revelation of Jesus Christ." (Galatians 1:12.) It is perfectly possible that Saul, like Moses, John the Baptist, and even the Christ, learned many or most of the principles he was to teach by revelation while in Arabia. Because of the fact that he was to be a special emissary to the Gentiles he no doubt received instructions pertaining to that calling.

We should much like to know what passed between Peter and Saul during the latter's visit to Jerusalem. It is probable that Peter told Saul first hand his experiences in the service of the Master and received in exchange the younger man's story of his unusual revelation. The visit of the future Apostle of the Gentiles to Jerusalem was not devoid of unpleasant experiences. The disciples still remembered his former persecutions and were afraid of him until Barnabas reassured them. (Acts 9:26, 27.) While in Jerusalem Saul preached boldly and soon was forced to flee to Tarsus via Caesarea. (Acts 9:28-30.)

Saul seems to have worked in Syria and Cilicia for a long time, apparently fourteen years. (Galatians 1:21; 2:1.) During this period he received remarkable revelations that set him apart as one of God's great men. (See II Corinthians 12:1-4.)

All of these experiences prepared Saul for the wider fields of missionary service that were yet to come.

SAUL APPROVED FOR THE WORK. It is not to be inferred by this topic heading that Saul had not already been preaching. But his most vital and lasting contribution to Christianity was yet to come. The young Church of Christ had not yet formally declared its approval of a mission to the Gentiles. And work among the Gentiles was destined to be Saul's special work and joy. One of the many points showing the Acts to be an inspired book is that Peter, not Saul, formally opens the mission to the Gentiles. (Acts 10, 11.) That is as it should be for, according to the order of the Priesthood, it was Peter's prerogative to receive the revelation pertaining to and give the orders to set in motion any momentous undertaking. True enough, Saul had apparently been preaching to the Gentiles, but not officially. (Galatians 2:2.) According to Acts 11:19-30 a thriving branch of the Church had been built up at Antioch. A number of "Greeks," or Gentiles, had also believed and "turned to the Lord". The report of them created great interest in Jerusalem, and Barnabas was sent to investigate. He sought out Saul, and both of them worked a year in Antioch with great success. At the time of the great famine, Barnabas and Saul were entrusted with relief funds for the brethren at Jerusalem. (See Acts 11:27-30.) It is probable that this visit is the one referred to in Gal.

2:1, 2. "Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me, also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles." Apparently the time was at hand for Saul to begin his formal mission to the Gentiles, and the Lord wanted him to explain his views and calling to the heads of the Church. In fact, Saul says that he had been intrusted "with the gospel of the Uncircumcision, as Peter was with that of the Circumcision." (Gal. 2:7.) The Church Authorities then gave Saul and Barnabas "right hands of fellowship" that they should go to the Gentiles. (Gal. 2:9.)

Questions and Problems

(Deal only with those that time and circumstances permit)

1. Compare the backgrounds of Saul and Joseph Smith in relation to age, education and experience at the time they received their first visions.

2. Name as many qualifications of Saul as you can that eminently fitted him to be an apostle to the Gentiles.

3. Describe Saul's character as portrayed in the ninth chapter of the Acts.

4. Why did such a long time elapse between Saul's first vision and the time the Church Authorities gave him the right hand of fellowship to carry on work among the Gentiles? (See Gal. 2:1-9.)

5. See if you can arrange a connected story of Saul's activities from the death of Stephen to the time he went up to Jerusalem to consult Peter, James and John about the gospel he was preaching to the Gentiles. (See Acts 7:11; 22:26; II Cor. 11:32, 33; Gal. 1:2.)

Visiting Teacher Department

MESSAGES TO THE HOME

No. 5

Manifestations of Love

"This is the love of God, that we keep his commandments." I John 5:3.

THE love of God is manifest in the love of fellowmen.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (I John 4:20-21.)

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Romans 13:10.)

Love of one person for another consists "in doing what is for that other's best good—his highest and most lasting good," but never in using another as a means toward realizing one's own satisfaction. In the language of the philosopher Kant: "Treat every person as an end in himself, never as a means."

The manifestation of love is well illustrated in the attitude of the ideal parent toward his child. He would provide conditions most favorable for the child to develop his own capacities to the full, and to realize for himself the most lasting satisfactions through his usefulness to his fellows. This parental attitude should be extended to all those with whom we may be associated. Thus may love be manifest in the true spirit of the gospel of Jesus Christ

Discussion

1. What conditions in your community are not favorable for the best development of all individuals?

2. What can Relief Society do to improve conditions? What is our individual responsibility?

3. How did the Master manifest love?

Literature

THE ADVANCE OF THE NOVEL

Lesson 5

Les Miserables

ONE literary critic has said: "For the great mass of the reading public, *Les Miserables* has a decided superiority over all the other productions of Victor Hugo. . . . Even for one who does not care for his magnificence of style, or for his striking way of presenting humors and social problems, or for the stream of poetry that runs through everything he wrote, the story told in this great novel is as fascinating as anything written by that greatest of amusers, Alexandre Dumas."

When Jean Valjean realizes what the Bishop of D—— has done for him, he is touched to the heart and henceforth believes in goodness and makes it his law. His future life is a series of self-sacrifices resulting in moral growth.

As this novel is a "social record," the pages of *Les Miserables* are crowded with characters representing all types of people from all stations of life as they play a part in the life drama of Jean Valjean.

Fantine, the girl from the Latin quarter, was, in the words of the author, "one of those beings which are brought forth from the heart of the people. Sprung from the most unfathomable depths of social darkness, she bore on her brow the mark of the anonymous and unknown. . . Who were her parents? None could tell, she had never known either father or mother. . . At the time of her birth the directory was still in existence. She could have no family name for she had no family. She could have no baptismal name, for there there was no church. . . She was called little Fantine. Nobody knew anything more of her. . . At the age of ten, Fantine left the city and went to service among the farmers of the suburbs. At fifteen she came to Paris to seek her fortune. Fantine was beautiful and remained pure a

long as she could. . . She worked to live; then, also to live, for the heart too has its hunger, she loved."

She was abandoned by her lover and forced into a life of degradation to support her child Cosette. A wonderfully dramatic and pathetic picture of Fantine is drawn. Her mother-love is exquisitely described. Hugo says: "She had committed a fault; but in the depths of her nature, we know dwelt modesty and virtue."

Realizing that in order to provide for the child she must place it with others, Fantine left Cosette at the Inn with the infamous Thenardiers. The story of the child's life here rivals the worst experiences of Oliver Twist and Nicholas Nickleby. It is the same kind of compelling protest against the abuses of children.

Master novelist that he is, Hugo delights in contrast. In the Bishop of D—— he has drawn a character embodying tender mercy and divine hope, the influence of which redeems Jean Valjean. In Javert, the police officer, is expressed the dark shadow of an evil past. He has recognized the ex-convict, and though Valjean temporarily evades him, wherever he goes Javert ferrets him out. In Book V, Chapter V, a remarkable picture is given of Javert, who is quite as distinct a character in one field as the Bishop is in another. It is an interesting study to note in this great novel the two forces in conflict as they influence the life of Jean Valjean.

"Javert was born in prison. His mother was a fortune-teller whose husband was in the galleys. He grew up to think himself without the pale of society, and despaired of ever entering it. He noticed that society closes its doors without pity on two classes of men, those who attack it, and those who guard it; he could choose between these two classes only. . . He entered the police. He succeeded. At forty he was an inspector. . . This man was a compound of two sentiments, very simple and very good in themselves, but he almost made them evil by his exaggeration of them; respect for authority and hatred of rebellion; and in his eyes all crimes were only forms of rebellion. . . He had nothing but disdain, aversion and disgust for all who had once overstepped the bounds of the law. . . They are irremediably lost; no good can come out of them . . . and his whole person expressed the spy and the informer."

Under the name of Monsieur Madeline, Valjean has become a rich manufacturer, mayor of the town, and a noted philanthropist. Among his many kind acts, he befriends Fantine, whose life has become a series of sordid tragedies as she tries to earn money to send to the Thenardiers for the care of Cosette.

Chapter VI is the recital of a marvelous act of self-sacrifice on the part of Monsieur Madeline. At the risk of his life, he saves a man in the village known to be his enemy. Javert has been among the spectators and is convinced through the demonstration of marvelous strength of the identity of Madeline. Though his whole life is a series of kind acts and generous thoughts for others, the evil genius of the past is ever present in Javert, who seeks Valjean for stealing the forty sous piece from the

child the day he left the Bishop's home. In atonement for that act, for which he was not responsible, Valjean had never ceased to search for the little fellow to make restitution, and had given thousands of francs and befriended all children. He is the only real friend Fantine has ever had; she tells him of Cosette, whom he promises to bring to her. Jean Valjean, to save another man mistaken for him, surrenders himself and is returned to prison.

The chapters dealing with Monsieur Madeline's mental conflict are among the most thrilling and graphically presented psychological studies to be found in fiction. His surrender means the giving up of the fine business which is the very life of the village, it means giving up the social security he had obtained with such effort. The man suspected is a ne'er-do-well. The struggle is a fierce one. The chapter relating the interview between Javert and Monsieur Madeline is one of the most dramatic climaxes in literature. The spirit of the Bishop of D—— is ever with Jean Valjean, and in the end his conscience triumphs. The officer relates the circumstantial evidence against the prisoner and expresses his positive conviction that it is Jean Valjean. He tells what the nature of the conviction will be for the ex-convict and finally apologizes to Monsieur Madeline for having suspected him.

Chapter XI, Book Seven, records the famous trial. The accused has been identified as Jean Valjean and convicted when Monsieur Madeline appears and says in a mild voice: " 'Gentlemen of the jury, release the accused. Your honor, order my arrest. He is not the man whom y seek; it is I. I am Jean Valjean.' His speech to the court is a mod of simplicity and sincerity. It leav no room for doubt. He tells whe they can find the forty sous piece which, seven years before, he ha robbed Petit Gervais.

It is Javert who arrests Valjean he is paying a visit to Fantine wh is dying. A world of pathos is e pressed in this death scene. Not u til Fantine is dead will Valjean lea her. Then he goes with Javert to t city prison from which he makes h escape during the night. He retur to his home where the two nuns a watching the body of Fantine. H makes provision for a decent buri for her; he is very generous in h gifts for the poor, and he entrus the Cure to take charge of all leaves behind. He carefully packs t two silver candlesticks with whi he never parts. His hair has turn snow white in the fearful orde through which he has passed. H leaves the village to go to Paris. T death of Fantine closes the first m jor division of the novel.

THE second division consists the famous treatise on Wat loo. To quote from one of Vict Hugo's biographers: "No writer constantly and fervently joined the Napoleonic worship as did V tor Hugo; we must add that in subject was he so much at ease in these themes on Napoleon. T greatness of the man, the greatn of the events, the contrast betwe the height of power to which he tained and the depths of mis which succeeded the splendor of triumphs—all these elements adm ably blended with the love of the

gantic, the admiration for contrast and antithesis, the gorgeous imagery which distinguished Hugo's muse."

As Jean Valjean wandered over the battlefield of Waterloo, the author takes occasion to reveal, as he saw it, the whole of that gigantic military tragedy. It is a classic complete in itself, but it has a very direct bearing on the novel in its final development. The comments on the nations and the leaders of their armies in this mighty conflict are in Hugo's best style.

Chapter XVI deals with the Duke of Wellington and the English. "Waterloo, moreover, is the strangest encounter in history. Napoleon and Wellington; they are not enemies, they are opposites. Never has God, who takes pleasure in antithesis, made a more striking contrast and a more extraordinary meeting." Wellington is calculation, Napoleon genius—and "this time genius was vanquished by calculation. . . Waterloo is a battle of the first rank, won by a captain of the second. What is truly admirable in the Battle of Waterloo is England; English firmness, English resolution, English blood, the superb thing which England had there—may it not displease her—is herself. It is not her captain, it is her army."

Another quotation: "Was it possible that Napoleon should win this battle? We answer no. Why? Because of Wellington? Because of Blucher? No. Because of God. For Bonaparte to be conqueror at Waterloo was not in the law of the nineteenth century. Another series of facts were preparing in which Napoleon had no place. The ill-will of events had long been announced. It was time that this vast man should fall. . . . Reeking blood, over-crowded cemeteries, weeping mothers, these are formidable pleaders. When the earth is suffering from a surcharge, there are mysterious moanings from the depths which the heavens hear. Napoleon had been impeached before the Infinite, and his fall was decreed. He vexed God. Waterloo is not a battle; it is the change of front of the universe."

Jean Valjean was retaken and returned to the galleys. The chapters under the heading, "The Ship Orion" give an account of the collapse of the fine business he, as Monsieur Madeline, had established, and the lapse of the village again into poverty, a sad comment on the irony of life.

The story of Jean Valjean's rescue of the sailor who had fallen overboard is a marvelous demonstration of physical strength and self-sacrifice. "The throng applauded; old galley sergeants wept, women hugged each other on the wharves, and on all sides, voices were heard exclaiming, with a sort of tenderly subdued enthusiasm: 'This man must be pardoned!' . . . The next morning the *Toulon Journal* published the following lines—November 17, 1823. Yesterday a convict at work on board the Orion, on his return from rescuing a sailor, fell into the sea, and was drowned. His body was not recovered. It is presumed that it has been caught under the piles at the pier-head of the arsenal. This man was registered by the number 9430, and his name was Jean Valjean."

Questions and Suggestions

1. Briefly relate the story of Fantine.

2. What great English novelist of this period in some characteristics suggests Hugo?

3. Have someone give a brief sketch of Javert. Compare him with the Bishop of D——.

4. Why did Hugo write with s much feeling of the Battle of Wate loo? Estimate the literary value o the sketch.

5. Describe the transformation i Jean Valjean.

Social Service

Lesson 5

How To Sell The Gospel

I. WHY IS IT IMPORTANT TO SELL THE GOSPEL? We who are convinced of the truthfulness of the Gospel often fail to see why other people do not feel as we do about it. We are convinced that the "Lord hath spoken" and that the world should be warned. But let us not overlook the fact that we must "sell" the idea to the world that the Gospel has been restored. To say the "Lord hath spoken again" does not arouse much interest in most people outside the Church today.

We live in such a practical age that everyone wants to be "shown". Our own members are also affected by this spirit of the times. To keep our own members active we must continually "sell" the Gospel to them by demonstrating concretely how it meets the fundamental wants of mankind. The use of commands and authority to keep people active in the Church is effective only with certain dispositions. There are other dispositions who can be stimulated only through showing them how the Church serves its members. The word of the Lord must be presented in such a way that the people will want to accept it. The Latter-day Saint message is a bold one and re quires great skill in presenting it i it is to be accepted.

A wise approach to those we woul teach or convert is first to try to un derstand the person, all of his inte ests, enthusiasms, and the calibre o his intelligence and the language i which he thinks. We then shoul present aspects of our message tha will appeal to him, that will lead hi to ask for more information.

One wonders if an intelligent ap proach to prospective converts, alon the line of attack just mentione will not appeal to a distinctly diffe ent type of people than does the ol er method of blunt, dogmatic, an authoritative preaching.

II. WHAT DO PEOPLE WAN FROM A RELIGION? Former we were taught that we have a de inite "instinct" for religion whic leads everyone to search out Go some time in his life. Newer thoug on this subject contends that th "mainsprings" back of religious b havior are as numerous and comp cated as the motives behind any ot er phase of life. Some people pa ticipate in the Church as a resu of one set of motives while othe

are driven by distinctly different ones.

There is still considerable difference of opinion as to what are the principal *wants* back of our participation in the Church. The wants named here should not be considered the only ones. They are, however, some of those most commonly found.

A *sense of security* is the goal toward which much of our daily striving is directed. We all strongly want to feel secure in the love of our family, secure in our homes, secure financially, and secure in the favor of God. Uncertainty as to what comes after death, whether loved ones survive death, and whether righteousness will prevail in eternity—these uncertainties are removed by faith. The feeling that we are "on the Lord's side" is a great satisfaction in itself during these troublous days of world upheaval. Our faith that through Jesus all shall live again makes us feel secure that we are an eternal part of the great scheme of things. People with no faith feel insecure because their lives have no plan with which to anchor themselves. This is the sense of security which faith gives us.

Spirituality, or a deep interest in the theological questions of the origin and destiny of the spirit of man, might be classed as an important want or need in many people. The appeal to spirituality has force with certain temperaments, while with others it seems to have little influence. The Gospel answers perplexing questions of a spiritual nature so adequately that often this appeal is one of the strongest that can be used in influencing people to participate in the Church.

On the other hand, we should perhaps admit that wants that are somewhat removed from spiritual questions also are satisfied by Church work. For example, *sociability* (formerly called gregariousness) probably brings many people into Church activities. In small communities the Church is frequently the center of social life, as it should be. Interest in the social activities may lead to interest in the more spiritual mission of the Church. If we could but say, "Come along, let's go to Church—everybody will be there," we would be appealing to the want for sociability. Friendship with people who have faith makes us want to have faith, too. When several of our respected friends say, "I believe Dr. X is a good doctor," we fall in line and believe so, too. Likewise, if our closest friends are saying, "I believe a person is happier to be doing something in the Church," we are inclined to think so too.

Closely related to the want for sociability is the *want for social approval*. This want may be satisfied in various ways through the Church. Good standing in the Church is itself a mark of social approval and lends prestige to a person in his other social relations, barring apparent hypocrisy. The fetes of daring, sacrifice and endurance of our Pioneers are admired and, therefore, interesting to so-called "tougher-minded" people who are little interested in other phases of the Church. A certain amount of social approval is reflected to the Church in general because of the admiration shown for the physical courage of the Pioneers and colonizers of our early history.

Perhaps we should point out here that the want for social approval in

some cases is the *only* reason some people participate in the Church. In all teaching we should attempt to lead people to satisfy not one want but many, otherwise we should perhaps question their genuine faith in the Gospel as a whole.

The *want for love* or affection is also of deep importance in motivating faith. Love of our families and friends makes us want to be united for all time. The teachings of the Church regarding the sanctity of the home are aimed at preserving love and good will in this life as well as in the hereafter. If we can show anyone who is not enjoying the benefits of the Church that love and home are more secure under the influence of our religious faith, we have made an appeal that touches close to the heart and which is likely to bring a favorable response to our message.

The *want to be a leader* is very strong in many people, although not a universal want with all types of personalities. The organization units of the Church permit almost everyone who so desires to express his leadership. An opportunity to reach some position of leadership is the promise to all who will be genuinely faithful in performing their duties and meeting their obligations.

A *desire* or *want to be of service* is closely related to the want for leadership and is a strong motive in our finest members. Some people are happy only when they are doing something for someone else. In fact, one of the aims of the Church is to permit its members to serve through the various organizations with their varied activities. A person's character grows by serving, and this growth gives a person a pleasant feeling o self-regard which in turn is also strong incentive to service. The R lief Society perhaps satisfies mo completely the desire to serve tha any other organization.

III. THE ART OF TEACHINC

Now that we have recognized want as the starting point in teaching an missionary work, a few suggestion are in order as to how wants may b utilized. In a scripture-reading ag an appeal was generally mad through the authority of scriptur citations. We thus, by the use o authority, attempted to shift to ou way of thinking a solution of want that had already been found throug some other religion. This metho was very successful in many case and still is with people who follo this line of thinking. (For example see Ben E. Rich's *Mr. Durant o Salt Lake City.*) But now we mo often find it necessary to establis religion itself as a means of solvin the problems of human wants. T do this the appeal to scriptural au thority is of little value. We mus now appeal to human wants then selves.

Wants are often not clearly d fined in our prospective convert mind, in which case our task is t define the want or to arouse a ne one. Some people are so bent o satisfying one or two major wants- such as financial gain and social pre tige—that they are not aware of th need for security in a spiritual sens or the need for safeguarding spiritu and family relationships. We teachers may find it necessary arouse these spiritual wants so th our message will have an appeal, b

cause where there is no desire there is no interest in our message.

Assuming that we have found or created wants in other people, we must carefully show that what we have to offer through the Church is an adequate solution to those wants. Here again we must guard against dogmatism; we must refrain from promising more than the person is likely to find. If our claims are overstated, our investigator is likely to be disappointed, and his reaction will be like that of a person who has been "oversold" on some article of merchandise and then disappointed. We should be interested in winning people to a *better way of life* through the Church, not simply to a period of great enthusiasm followed by sudden cooling off.

Proper "follow up" is as essential in Church work as in business. When we have shown a person how his wants can be satisfied by participation in the Church, we must reduce resistance to action by pointing out some concrete responses to be made soon. We may suggest coming to one of the meetings in the next few days. Offer to call for him on your way, in order to reduce the resistance a person naturally has in starting a new course of action on his own initiative. A stranger is not easily motivated to come alone to a meeting where he must "break into" the social group without the help of a friend. Let us not expect people to change their ways over night. Encourage them to make little attempts at first, larger ones later as they become more interested.

We must not forget, too, that our own enthusiasm and sincerity in what we are doing is contagious, that it goes far toward making people believe that there must be some value in what we are doing. If our own lives are happy through satisfying our wants through the Church, we are likely to be good missionaries or teachers; if we are half-hearted, no one will be convinced that our way of life is better than any other.

IV. ESTABLISH PLEASANT FEELINGS. There are many possible methods of creating pleasant feelings. In the first place, a clean and neat appearance of the teacher is as important as it is for the salesman. A congenial manner, based upon genuine interest in other people, is also important. Cheerfulness should radiate from us and joy in the faith we have. Our love of fellow men should make us tolerant and tactful.

Our meetings themselves should be carefully planned to create pleasant feelings. The music should be well rendered. Care should be taken to make the appearance of the room clean and inviting. An excellent Relief Society project is to beautify the class room. Attractive pictures should adorn the walls. We have learned in public school work that a pleasant school room contributes to the progress of learning and personality growth, because it also improves the "emotional climate" and thereby promotes more congenial relationships.

Friendly and personal greeting at the door appeals to the desire to be recognized, and one feels happier for having come. Well planned and well executed programs prevent strain and unrest and should be encouraged. Nothing is more discour-

aging to a person who begins to show some interest in Church activities than to come to a meeting and not be spoken to or made to feel welcome, and then to feel strained because the officers do not seem to know what the program is.

Reference to the sentiments surrounding the ideals of the home, loyalty to the Church, to the flag and to the Constitution, belief in the hereafter and eternal ties tend to arouse pleasant feelings in us and make us want to continue attending the services.

V. GUARD AGAINST ANTAGONIZING. When we begin to change our ways, we admit that we have not done the best we could, and we may feel embarrassed at this admission. We particularly dislike to be shown we are wrong. The teacher or missionary is in the dangerous position of appearing to think "I am better than thou." He must, therefore, let the other person "save his face," i. e. find for himself that our solution is the best one. We simply lead the way through suggestions; we should not try to force our belief on a person. If we do, we may deflate his ego and arouse antagonism toward us. We should avoid using ridicule and disparaging criticism for the same reason.

If a person apparently has deep prejudices against some phase of the Church, we should respect those prejudices by not attacking them directly. A better plan is to create good feeling first, and then associate that feeling with some phase of the work not so directly related to the prejudices.

Another error we should guard against, particularly in handling our own members who are irregular i attending meetings, is to force ther to participate publicly when to d so may embarrass them. Some pe sonalities naturally dislike to appea before a group to speak, sing or pra We should avoid forcing particip tion when it may arouse unpleasan feelings, which may be the cause the person's not continuing to a tend meetings. Gradual opportunit for expression should be offered wit the hope that courage and enjo ment in this kind of participatio will gradually develop.

We should always let the perso we teach feel that *he* is entitled t the credit for changing his lif Never should we boast of the co versions we make. We should b happy in the souls we help to sav but not selfish in the glory.

A truly converted person is s happy he wants to help others t share what he has found. The teac er or missionary may not always fe at first a keen desire to be his brot er's keeper, but somehow teachin has a way of converting the teache A missionary strengthens his ow faith by having to defend it. Teac ing, itself, makes us more aware o how the Church may serve ou wants.

Problems For Discussion

1. Show the importance of unde standing the wants of people as basis for leading them to participa in the Church.

2. Name a few wants the Churc satisfies.

3. Which of the wants mentione in the lesson did Jesus appeal when He said, "Whosoever belie eth in Him should not perish b

have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life?"

4. What can your Relief Society group do to create more pleasant feelings as an inducement for new members to come out? (Consider not only the physical atmosphere but the emotional atmosphere created by the feelings the members have toward one another.)

5. What would you say are the essentials of successful visiting teaching? What are the common mistakes to guard against?

References

See references on salesmanship given at the close of last month's lesson.

Education for Family Life

FAMILY RELATIONSHIPS

Lesson Five

Family Unity

IN our consideration of family relationships we have accepted Burgess' definition of the family; namely, "that the family is a unity of interacting personalities". In order to have a clear understanding of this point of view of the family, we must define the terms *interaction* and *unity*.

The term interaction signifies the process by which meanings are communicated from one person to another, resulting in mutual modification. Society, or any part of society, exists only to the extent that interaction takes place. The type or quality of interaction determines the degree of unity within a given group.

Unity is a relative term and one not easy to define; in fact, one author states that unity means whatever one wishes it to mean. Lumley says: "Whatever we consider as unity is unity. 'Unity is affirmed,' says the dictionary, 'of a simple substance or indivisible monad or of several particles or parts so intimately and closely united as to constitute a separate body or thing; it is a state of being one—oneness; it is a state of harmony, concord, conjunction, agreement, uniformity, cooperation, coherence, coordination, mutual aid, sympathetic understanding, conformity, solidarity; it is system, organization, universe of discourse, community.' These are terms that represent attempts to point out, adequately characterize, and finally to say fully and accurately what unity is and what it is not."[1]

Even the above statement, as complete as it may seem, does not give us an adequate concept of family unity. Unity within the family im-

[1] F. E. Lumley, *Principles of Sociology*, pp. 132-33.

plies love, security, stability, status, and power.

Mowrer stresses the importance of the emotional factor in family unity. He says: "The family is not merely a group of individuals living in close proximity, as formal studies of divorce and desertion seem to assume. It is also an organization of attitudes and ideals which each family develops independently and which characterizes the family as a cultural group. Family pride, family prejudice, the jokes and proverbs intelligible to no outsider, and the hopes and ambitions that distinguish families from one another help to make up what may be called the 'family complex'. It is this identification of interests which makes of the family a cooperating unit, felt by its members and recognized by the community. The unity of the family lies, in other words, not in any formal obligation which the law imposes but in the interaction between its members. There is that intimate identification which grows out of unity of feeling and emotion. Thus, it is unnecessary for one member of the family to give expression of his approval or disapproval in language, for the others already know from more subtle expressions. Again, the members all respond to the same appeals, and their sympathies are aroused by the same causes. Failure to share in the family interests marks one as somewhat deficient in the virtues of the family, and in the long run family pressure tends to be too strong and causes him to accept as inevitable that in which he previously had not shared. And so in joy or sorrow, in fame or disgrace, that which comes to one of the family is shared by all alike. It is this unity of feeling, therefore, which constitutes the dominant tone of the family and which with intellectual unity constitutes the essential element in the thing which we call the family."[3]

Following a recent discussion on family unity, a mother of four children made the statement that it would be a waste of time and effort to attempt to develop very much unity within their family group, because the personalities of the members were so varied. To think that unity depends upon likenesses only is indeed a fallacy. Differences and the conflicts that arise therefrom can be guided and controlled in the interest of the group welfare. It is not uncommon to find an increase in family unity as the result of the reorganization of the group which was made necessary by a crisis precipitated by individual differences.

SO far we have attempted to develop a concept of family unity. Our next concern is the problem of how to promote unity within the family group. First, may we call attention to the fact that in each of the four preceding lessons we have presented suggestions for family living that, if practiced, will enhance family unity. Meeting together in the family council will tend to develop both intellectual and emotional unity, as will also the democratic handling of the family pocketbook. If each mate assumes his responsibility to his partner, both will experience a sense of unity that will permeate the entire group; the children will unconsciously absorb a feeling of unity and will respond accordingly

[3]Reuter and Runner, *The Family*, p. 48.

ly in their relations with other members. If the father fails to function in the accepted role of the father, each member of the family will be conscious of a degree of disorganization within the group which, naturally, gives a feeling of lack of unity.

The more frequently the family experiences satisfaction and happiness as a result of functioning together, other things being equal, the stronger will be the bonds of unity. The following are a few of the innumerable activities that may profitably be engaged in by the family as a group: Participating as a group in church activities, engaging in family prayer, reading and discussing together, not only the Bible and other Church books, but worth while books of any kind, magazines and the daily newspaper; planning appropriate birthday anniversaries, sharing responsibility in family observance of annual holidays, summer picnics and winter evening candy-pulls. Functioning together successfully creates a community of interests, which is a basic factor in family unity.

As a unity of interacting personalities the family is constantly moving either toward improved organization or disorganization. If disorganization is allowed to go on unchecked, the obvious result will be family disintegration. It is important for each family to be able to determine which of the two processes is dominating the interaction in their group. E. T. Krueger has set up a criterion for determining the degree of unity within the family. He says: "The stabilized family as a unity of interacting personalities possesses the following characteristics:

"1. The subordination of the members to a common objective. This common objective may be chiefly economic; it may center about education of the children; it may concern the realization of a social ideal of mutuality of attitudes between its members; it may be conceived as service to the state or to Deity; it may be directed toward the preservation of family traditions and social status.

"2. The conscious cooperation of its members to realize the common objective.

"3. A reciprocity of personal services by which each member becomes dependent upon the other members, the entire group representing an interdependence of activities of an intimate and mutual character.

"4. A coordination of the roles of the members of the family in terms of obligations and privileges, such that each member assumes a positional relationship or status to every other member which defines his duties and permits, within limits, the personal satisfaction of wishes.

"5. Participation of the family in a social or communal world by which the family plays a role and secures a positional or status relationship of prestige in reference to other families.

"6. A consensus of emotional attitudes in which each individual member more or less harmoniously relates his life to that of every other member and to the group as a whole. In relation to other members the attitudes are those of affection, sympathy, and respect; to the group as a

whole the attitudes are those of loyalty, pride, and responsibility."[2]

THE strength of the family is determined by the degree of unity within the family. By strength we refer to the power and ability of the group to realize the purpose of family living. The fundamental purpose of the family is the development of personalities who can make a satisfactory adjustment to the world in which they live. In order for the individual to develop such a personality, among other things he must feel secure; he must experience love and affection; he must be able to enjoy the feeling that he is wanted and that he belongs to a family of which he can be proud. He must be permitted to share in the common activities of family living, assume a part of the duties and responsibilities and enjoy his due proportion of the rights and privileges.

Unity within the family will not be developed unless there is a conscious effort on the part of each member to promote such development. Once more may we emphasize the fact that example is more powerful than precept. If there is unity between husband and wife, the foundation stone for family unity is laid.

Disorganization within the family breeds social disorganization and paves the way for family and social disintegration. Unity within the family breeds social unity and paves the way for successful and happy living for the individual as a member of the family and for the family as a unit of society. The happy and successful family represents a social unit of power and strength upon which society depends for the development of personalities who have the ability and characteristics of true leadership.

Problems and Questions for Discussion

1. What methods and practices would you suggest whereby family differences might be directed toward strengthening family unity rather than permitting them to cause family disorganization?

2. From the point of view of family unity, evaluate the practice of celebrating the birthdays of family members. From the same standpoint, plan in detail what you would consider to be an ideal Thanksgiving Day.

3. From your observations of family life, explain each of the six characteristics of stabilized family life as listed by Krueger.

4. What indications of unity are evident in the family that you consider to be the most successful family in your community?

References

1. *The American Family*, E. R. Groves, Pub. J. B. Lippincott and Co., Chicago.

2. *Readings in the Family*, E. R. Groves and L. M. Brooks, Pub. J. B. Lippincott and Company, Chicago.

3. *Family Adjustment and Social Change*, Manuel Conrad Elmer, Pub. R. Long & Richard R. Smith Inc., New York.

4. *Personality and the Family*, Horn, Hart and Ella B. Hart, Pub. D. C. Heath and Company, San Francisco.

5. *Predicting Success or Failure in Marriage*, Burgess and Cottrell, Pub. Prentice Hall Inc., 70 Fifth Ave., New York.

[2]Reuter and Runner, *The Family*, p. 491.

(We suggest that it would prove to be of great value if each family would spend an evening together in discussing the above six characteristics in relation to their own group.)

Mission Lessons
L. D. S. CHURCH HISTORY
Lesson 5

Witnesses

HAVE you ever stopped to think how it is that you come to believe certain things which you have not yourself actually experienced in some way?

Of course, what we experience we accept as true. There is nothing else that we can do about it. Experience is the only way in which we can really *know* anything. That is, we see or hear or feel or taste or smell something, and we may then truly say that we know it, instead of merely that we believe it. A great deal of what we accept in our lives comes to us in this way.

But there are many things that we accept on the testimony of others. That is the way we put it. Someone tells us that a certain thing happened to him, and we accept that as true—unless, of course, we have reason to believe it to be unlikely or untrue. For someone else may have an experience which we have never had, and we are not safe in saying that he either did or did not have that experience. It will surprise you if you try to find out the number of things in your life which you accept on the mere say-so of other people.

Historians will tell you, if you ask them, that every event in the past can be proved or disproved by the testimony of eye or ear witnesses. We cannot go back, say, to the time of George Washington in America or to the time of Alfred the Great in England, to see and hear things for ourselves. The best that we can do is to study what people in those times said or wrote about what happened. Now, when we do actually make a study of a letter or a diary or some other document that comes to us out of the past, we subject it to a certain test. The test set up by a very wise historian is this: Was the writer of that letter, journal, or what-not *able*, and was he *willing*, to tell the truth? If he was, we accept the document as the truth.

You may remember having read in St. Matthew (18:16) the advice of Jesus to persons who offend each other: "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This rule applies even to miracles. For even a miracle is witnessed by someone, if it is a miracle at all.

HERE, then, is the *Book of Mormon*. It did not write itself. Someone wrote it. Who was that someone?

Joseph Smith says that he did not write it—that is, that he did not make it up out of his head, as Hawthorne composed the *Scarlet Letter* or Scott *Ivanhoe*. He tells us, as we have seen, that he translated it by means of the urim and thummim from some gold plates given him by a heavenly messenger, who was a resurrected person.

That is quite an unusual statement to make. To believe Joseph's story, we must believe several important things. We must believe that this heavenly messenger was a real angel. We must accept the resurrection as a fact. We must believe in the actual existence of the gold plates, of the urim and thummim, and of the ancient breastplate. And we must believe that an unschooled boy, through the power of God, could be able to read, to understand, and to translate a language which he had never studied. All this we must accept if we are to believe in the *Book of Mormon*.

Now, many people there are today who find it hard to believe such things. Hence, they ask that we give them some evidence that these things are true.

Well, we have just such evidence. We have eleven men who say that they saw the gold plates, that they handled them, and that they examined the engravings on the leaves. And we have three men who declare, in addition, that they saw the angel Moroni, and that they heard the voice of God "bearing testimony" that the translation was correct.

Do you know that we do not have a single witness to any event in the Bible—outside the one who tells it? Paul had a vision of Jesus after the resurrection. There were others with him at the time, but these have left us nothing by way of testimony. What would we not give now for a bit of confirmation of Paul's statements! Yet, the whole Christian world today accepts without question his account of the great vision.

SUPPOSE you turn now to the flyleaf of the *Book of Mormon* and read aloud the testimony of th Eight Witnesses.

The names of these eight me are: Christian Whitmer, Jaco Whitmer, Peter Whitmer, Jr., Joh Whitmer, Hiram Page, Josep Smith, Sr., Hyrum Smith, and San uel H. Smith. Three of them, as yo will see, belong to the Smith famil and four to the Whitmer famil Page was a son-in-law of Peter Whi mer, Sr. The reason why others we not chosen as witnesses is that the were no others. But the fact of th relationship of the witnesses is notl ing against their testimony.

You will notice that the testimon of these eight men is to a matte of-fact showing of the gold plate They were shown the plates by J seph Smith, Jr. They "hefted" th plates, which had "the appearanc of gold." This is a careful statemen as you see. The men were anxio to tell the facts only as they sa things. Then, too, they "handle with our hands as many of the leav as the said Smith has translated That is a careful statement, als This scene took place in the wood There was nothing miraculous abo this showing of the gold plates. was as if a group of men were passi around among them any other o ject which they had never see before.

Turn now to the testimony of th Three Witnesses, and read it alou These three men tell us (1) th they saw the angel, (2) that th saw the golden book, (3) that th looked at the engravings on t plates, and (4) that they heard t "voice of God" declaring that t book had been translated by "t

power of God." This was a miraculous scene, a vision.

The question now is, What about the testimony of these eleven men in confirmation of Joseph Smith's story? How does it measure up to the test of a witness?

LET us look for a moment at the character and the possible motives of these men.

Oliver Cowdery was a school teacher. Later he studied law and was a district attorney in the State of Michigan. He was, therefore, rather well educated. David Whitmer was a farmer, first in New York and then in Missouri. All his life he was respected by those who knew him. Martin Harris was a well-to-do farmer in Palmyra, and, until he became a witness, was highly regarded by his neighbors. The Smiths and the Whitmers among these witnesses were also farmers. Hiram Page was an herb doctor. Except in their connection with Mormonism nothing has ever been said against the character of any of them.

Some people, as you may know, are inclined to be imaginative. That was not so of these men. Always they were sober, industrious, Christian. There is, therefore, no reason to believe that they were making up this testimony to the existence of the gold plates. Besides, they had no motive to do so. They had nothing to gain. Indeed, they had much to lose—and did lose. For they were reviled, scorned, and persecuted because of their testimony.

Although some of the eleven left the Church, not one of them ever hinted a denial of their testimony. If they had entered upon an agreement with the Prophet to say what they did, they would most certainly have broken that agreement when they became offended with him. To the very last day of their lives they persisted in saying that they were not deceived or deceiving when they spoke of the plates or the angel or the engravings.

One thing more: In this case everyone may know for himself whether these men were telling the truth or not. They may know "by the power of the Holy Ghost". Moroni says that, in the *Book of Mormon* itself (Moroni 10:4, 5). Read it.

Questions

1. How do we know anything? How is it that we believe others' statements? What is the test of a witness?

2. Tell the main items in the testimony of the Eight Witnesses. In the testimony of the Three Witnesses.

3. Give as many details as you can about these Eleven. What had they to gain by telling an untruth? By telling the truth? Why, then, should they be believed?

4. How may anyone know the truth of these testimonies?

Note: Map printed in July issue of the *Magazine* is to be used in teaching Church History lessons.

Cathedral of Peace

(*Continued from page 738*)

"That isn't it," he interrupted hastily. "Look at Lathams. They are as poor as church mice, but they have something we haven't. So money isn't the answer—entirely. Look at Kane Holland. He hasn't much of anything, yet he is at home any place. Everybody likes him. I wish Dad were more like him."

A RUSH of hope flooded Carolyn's face. "Do you?" she asked eagerly. "Do you like him that much?"

The timbre of her voice startled him. He scowled.

"Yes. Why? What does he have to do with this? Why, Mother. What—are you—do you mean—"

at the West's Leading School

Conveniently located in Salt Lake, Ogden, Boise, Idaho Falls. For full details, clip this ad and mail it with your name and address to:

EX-CEL-CIS Beauty School

Main & Broadway, Salt Lake City, Utah

"I mean nothing," she said, keeping her voice level, "except what I asked."

"Oh yes, you do!" He grabbed her arm and whirled her about abruptly. "Look here. So-o, that's it. I've been wondering over something he said a while ago. Was I dumb! He is in love with you, isn't he?"

There was no point in denial. Bob was a man and would see this with a man's eyes. She nodded.

"Well! Of all the—the low down —— Who does he think he is?"

The harshness of his voice, his abrupt change in viewpoint, frightened her.

"Robert, is that a crime?"

"Yes, it is." His voice was thick with resentment. "I suppose he thinks all he has to do is whistle, and you will answer. No wonder he was so eager to loan me money. I wouldn't take it from him if I never got to school. I'm going up there and knock his ears back."

"You just said you wished Dad were more like him."

"I do, in some ways, but Dad is Dad and not to be compared in the same week with Kane Holland. Oh, good grief, Mother, be your age!"

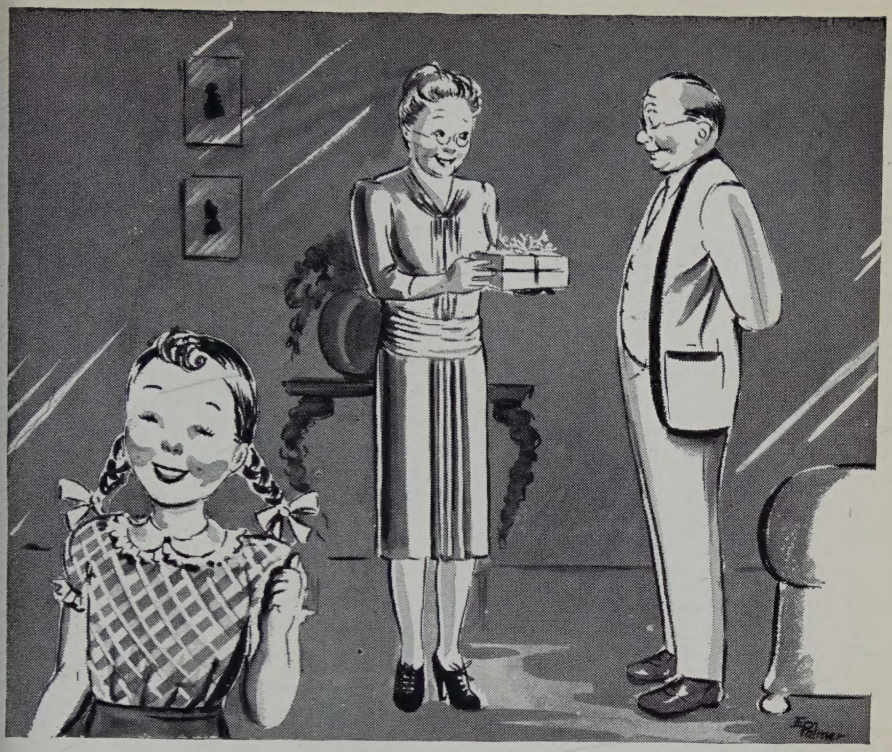
(*To be continued*)

TEMPLE & BURIAL CLOTHES

COMPLETE SUITS FOR MEN WOMEN AND CHILDREN

General Board Relief Society

SALT LAKE CITY — 29 BISHOP'S BUILDING



Bettylou: Grandma's still his "best girl". And no wonder! She looks so young and attractive in her smart ZCMI fashions.

New Books
of Special Interest

GRANDEUR OF ANCIENT AMERICA—Containing 140 beautiful pictures of Pre-Columbian ruins and authentic account of recent discoveries	$1.00
A VOICE FROM THE DUST—Genet Bingham Dee	2.50
LATTER-DAY SAINT HYMNS—George D. Pyper	2.00
LIFE OF JOSEPH F. SMITH—Joseph Fielding Smith	2.50
BOOK OF MORMON GEOGRAPHY—J. A. Washburn	2.00
NEW EDITION—GOSPEL DOCTRINE	2.00

We have thousands of choice Books for all ages, for every purpose and to fit every pocket-book.

NOW is the time to select your personal Christmas Cards.

Deseret Book Company

44 East South Temple **Salt Lake City, Utah**

300 Years Ago

. . . amid the hardships attendant upon the building o homes and communities in a new world, there was grad ually and painfully taking form a new order of things.

Not the least significant, as a forecaster of things tha were to be, was the setting up in 1639 of the first printing press—a very primitive hand operated device—on thi continent.

And as we observe the season of Thanksgiving thi year, it is stimulating to ponder the blessings that have accrued to all of us in this new and free land as a result o the setting up of that first printing press in New England and the setting up, upon an ever-broadening horizon, o countless other presses, many times more efficient in oper ation, but not more unfettered in their right to print th thoughts of just men and to give wings to the aspiration of a free people.

The DESERET NEWS PRES

SALT LAKE CITY, UTAH

PRINTERS AND BOOK-BINDERS SINCE THE DAYS OF THE PION